The
COMMONWEAL
A Weekly Review of Literature the Arts and Public Affairs
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Week by Week

THE WEAK health which had for years limited Cardinal Hayes's activities should have prepared us for his death, and yet it did not. The very quality of his character, which above all lay in an indefinable sweetness of temper, lulled our perceptions, so that his death actually came as a severe shock to the nation. It is easy to say what any man was *not*. It is harder to define what he was. What Cardinal Hayes was preeminently involved virtues more admirable than many which can readily be named. "Sweetness" is a word which one hesitates to employ. And yet it is the only word to use in connection with Cardinal Hayes, implying as it does all those attributes of humility, of even disposition and of calmness, those endearing and rare and peculiarly Christian attributes which produce love. And the Cardinal's greatest achievement, the new creation which is Catholic Charities, was clearly based upon this outstanding trait. His very nature was disturbed at the thought of human distress, particularly at the thought of human helplessness. With characteristic directness he approached this problem, not politically, or economically, but as a problem of almsgiving. He did what was supremely necessary: he delegated to the very best talents among his clergy the task of making more effective in every way the agencies of charity under his jurisdiction, and continued in every way to help them in their delicate task. One great line of policy which was from the beginning laid down for Catholic administrators of charity was that of acknowledging the common front of all those helping the needy and of all those in need of help so that Protestant, Jewish and governmental agencies could always expect from Catholic Charities, or any of its constituents, a spirit of helpfulness and fraternal regard in the face of a common task. The result has been so happy that the policy is, today, taken for granted—the highest tribute to its soundness. And Catholic Charities remains as a perennial and fitting memorial to a humble and loved man.

Cardinal of Charities

THE UNITED STATES in a rather unobtrusive way appears to be stringing along in the current European crisis with what American "liberals" call the "great democracies": a France apparently ready to abandon its purely defensive policy in the case of an attack on Czechoslovakia, a Britain feverishly building up its civilian and military defenses, and a Russia whose military activities are characteristically hidden from the world. To be sure our national defense machine has not yet reached the British pitch of coordination which has set up under a single director a wartime food control plan. American cities and towns are not hard at work constructing bomb-proof shelters or trying out air-raid sirens that will warn the most distant citizen. The AFL and CIO have not sunk their differences to discuss with the government the application of the hated speed-up in order to achieve national rearmament, as the British Trade Council representatives of 5,000,000 workers are apparently quite willing to do.

Is Isolationism on the Wane?

BUT AMERICAN defense plans are on the move. Most spectacular is the formation of a small Atlantic squadron of our latest war vessels to be in readiness while the British and German navies engage in large-scale workouts on the North Sea. Another step is the transfer of the general headquarters of the army air force from Virginia to less vulnerable and more centralized southern Illinois. Contracts for 330 new anti-aircraft guns which can be rushed into position at 50 miles per hour have just been awarded

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to increase our present complement of less than 70 such defensive weapons. In 60 days a commission must report to the President how our electric power sources can be linked up and decentralized so that our vital electric services are no longer vulnerable to air attacks. Finally the President has just approved a plan for the instruction of private manufacturers in the making of certain improved weapons. By themselves legitimate self-defense measures are to be commended. The big question is whether they form part of an integral plan, strongly advocated by American leftists, to join with the "democracies" in a short-sighted defense of the status quo. Force alone is no answer to Fascist aggressors whose greatest weapon is public resentment against impoverishment, injustice, and past defeat.

Still No. 1 Problem

THE TWENTY-TWO Southerners who worked as the advisory committee of the National Emergency Council in preparing the report on Southern conditions which was published this summer are growing restless. One of the members points out: "A pitiful picture of conditions in the South has been presented. The report said nothing of what should be done about them." This is the place where intellectual energies always fail. If this advisory committee maintains its nerve and forces the country to carry through beyond analysis, it will perform a service greater than it could by presenting any sort of survey. The archives of American governments, universities, foundations, special associations and scholars are bursting with expert analyses of various American problems. An enormous number of these could form an adequate basis for intelligent private and cooperative action. It is no longer a question of what is fitting, or what is logically satisfying. One does not have to be a planned economizer to realize that a nation with no frontier cannot attain any sort of peace and balance while its resources and people are exploited in the way recent outstanding public reports show ours are. We either have to meet and act on these problems with steadiness and reasonableness, or dwindle away to a lost civilization, or expect some vigorous dictator to drive us against them, not necessarily with intelligence, but certainly with energy.

Poverty in Abundance

THOUSANDS of our citizens were shocked by the headlines which heralded the publication of "Consumer Incomes in the United States" by the National Resources Committee. Purist statisticians may smile at the assurance with which the incomes of the nation's 40,000,000 families are set forth to the last integer on the basis of a WPA investigation of 300,000 families. But trained investigators spent an hour or more at every home visited in the 51 cities, 140 villages and 66 rural areas drawn from all parts of the country. The indication that 13,000,000 families and single individuals exist on less than $780 a year in relief and cash and consumable goods can safely be taken as a good approximation. The "Workers Standard of Living" report just issued at Geneva by the International Labor Office has found that the proportion of under-nourished employed workers in New York City was one-fourth, in Portland, Oregon, one-half, among the sharecroppers of the Southeast 90 percent. Aside from the all-important human values involved it is obvious that prosperity for the rest of the nation is impossible with such poverty in our midst. Among the possible remedies which should be administered without delay are higher wage standards, a shift away from one crop farming, an increase in low-cost, properly situated housing and—only temporarily—larger relief appropriations for desperate areas.

Primary Politics

THE CURRENT of primary politices does not appear to be running strongly with the President. "The purge is failing," which shows it is not the kind of purge many newspapers pretend it is supposed to be. The partizan use of federal patronage in primaries is certainly something friends and opponents of an administration should oppose, but it appears either that the force of federal patronage has been seriously reduced or that it has not been much used. The President now indicates that the parties are going to embody much more definite ideological commitments than in the recent past, or else that party lines are going to be jumped so that the parties will mean almost nothing at all. In general it seems to us that the meaning and traditions of the Republican and Democratic parties are underestimated rather than overestimated by critics of politics. If the party labels are going to be made still more empty than people think they are already, there will be very great change in American life. It is more certain now than ever that they will not remain meaningless. The Republican and Democratic parties may disappear completely, but the country is bound to have parties very soon which will organize political and economic and social philosophy. President Roosevelt's appeal for farmer-labor unity indicates the most likely line of development. It is certainly not the only possible one, and it is not the one we would prefer in our own ideal world. We would like to see rallied those citizens who distrust big finance-industrialist methods as the only possible way to progress, whether those methods are controlled by farmer-labor or by conservative-reactionary or a govern-

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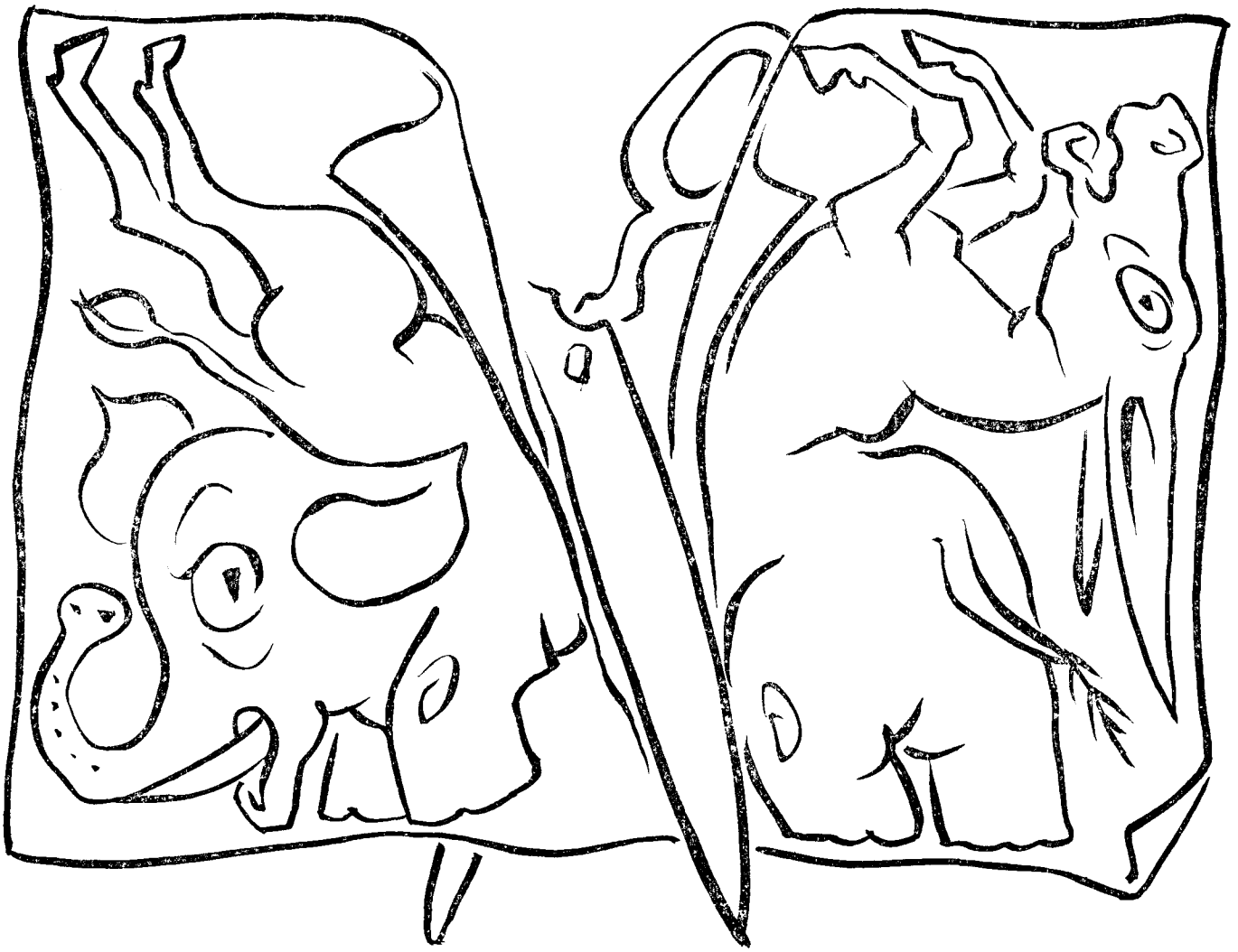

Realignment

ment by someone. It is troublesome that parties have to mean something, but that is not Mr. Roosevelt's fault or Mr. Tydings's fault. The American land is growing older; the American social system cannot be assumed; the world no longer seems moving all in one direction.

Defense from Within

THE PLATFORM adopted in recent convention by the German-American Bund, with its demand, among other things, for a "white, gentile-ruled United States," is not important in itself. But it may serve as a reminder that the anti-democratic tendency in human nature is a deep and self-renewing thing. The world at large is being taught the same lesson; it will be well for us, who are happily outside the direct orbit of the dictators, if these local manifestations—they are not all from the Right, like the Bund—teach us this lesson and if we read it aright. Of course there is plenty of alarm and indignation among our citizens at these varied attacks upon our national ideals. What is lacking is an equally wide perception of democracy's true defense: the defense from within — not charge and attack but interior vigilance as to our personal practises and, more important still, our personal convictions. To know our enemies and to guard against them, is necessary; but unless we keep in mind what they are enemies of, unless we perpetually realize the meaning of our political doctrine and perpetually reattune ourselves to that meaning, we are not measurably better than the foes we are attacking.

IT IS the curious paradox of the traditional democrat that his very complacency at his tradition partly blinds him to its significance, historical and intrinsic. He regards himself as the final product of political evolution, the obvious and destined climax of irresistible forces. But evolution has more than one mood, and there is more than one type of irresistible force. That very history which enacted the democrat may also

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repeal him. For what we must understand is that there are solutions of governmental problems far more obvious, far more satisfying to the powerful emotions marking some moments of every people's history, than democracy, with its subtle and costly forbearances, its balanced definitions of liberty, its slow correlations, its frequent waste, its trial-and-error way of getting things done. Suppression of dissent is more obvious and satisfying; so is the seizure of all power under one head. These things, too, are rooted and immemorial, and against them the democrat has but one real weapon—his conviction, not that they are wrong, but that his way is right. For us who believe that political truth lies in democracy, it is not enough to know that truth is eternally secure; its temporal destiny lies with those who either hold it in their hearts, or profess it, without real comprehension, with their lips.

Mutual Good Faith

THE PRESIDENT'S Commission which has spent the summer looking into the relations between labor and industry in England and Sweden has submitted its report on England and promises soon to submit its report on Sweden. The President stated that "this report ought to be read through," and with his advice one can heartily concur. The report is so tightly written and covers so wide a range of subjects that any mere summary must be inadequate. One conclusion at least emerges, and that is that British industrial relations are happier because they have reached a more developed stage than in the United States. The report therefore supplies some ground for hoping that the mere passage of time will do something to improve the unhappy attitude of capital toward labor and labor toward capital which continues to exist in America. For fifty years British employers have acknowledged the right of labor to organize, an acknowledgment which is only now beginning to be universally accepted by American industry. And conceive the effect if a whole American industry were publicly to urge its employees to join their union, as was the case with the English boot and shoe manufacturers, who caused the following to be conspicuously posted in their shops: "The best interests of the industry will be served if all manufacturers can be encouraged to join the Boot Manufacturers' Federation, and all operatives encouraged to join the National Union of Boot and Shoe Operatives." The report also draws attention to the importance of consumer cooperatives in the labor movement. It states that there are now in Great Britain nearly "8,000,000 members of the retail cooperative societies with sales of over $1,000,000,000 per year." Two common fallacious opinions regarding organized labor in England are exposed as untrue: first that labor unions are incorporated and second that sympathetic strikes are illegal. But the salient feature of the report, as the President himself put it, is "the cooperative spirit coupled with restraint which is shown by those who represent both employers and employees in Great Britain. Collective bargaining is an accepted fact, and because of this the machinery which carries it out is functioning."

The Schools and Education

WITHIN a few days most of our educational institutions will be reopening their doors to the youth of the country in search of knowledge and wisdom. The principal basis for human education is man's adaptability. Initially, a great many of his powers are undetermined as to the activities in which they shall be exercised. If we think of the power of speech, this is evident in view of the myriad languages spoken by men. The wisdom born of humanity's experience indicates, however, many necessary, useful and opportune manners in which man's initially indifferent powers should be exercised. It is the function of our educational institutions to impart information and training that time has proved advantageous to some group in a community. This is ever a difficult task and today particularly is attended by singular unsuccess. Most of our American schools neglect entirely to teach the religious wisdom of the past. Timeless classics have been replaced almost exclusively by parvenu and ephemeral textbooks. Then there are those who seem to link "progressive" and "activity" programs with a denial of the very function of education, for they would reduce the teacher to a mere monitor restraining physical exuberance but allowing the pupil otherwise to express his individuality as he sees fit. What positive communication of knowledge and wisdom is there in this? Then there are the "vocationalists" who would train immature students in a make-believe set-up for trades and vocations selected largely by fancy and whim and which, in a very large percentage of cases, will never absorb the graduates. An official of the New York public school system recently announced the vocational schools to be "jammed to capacity." This year, he said, emphasis would be placed upon training for "small business" rather than for mass production industries. However, the small business envisaged seems largely limited to the commerce of small shops. The big corporations having failed to provide employment for our youth, the schools would now turn them into a band of small traders. This might be a step in the right direction if it ultimately led to small enterprise in the field of production, but it seems a round-about method to approach such reform, and a far field for academic activity.

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Sudetens—Now or Later?

THE CURRENT number of *Das Neue Tage-Buch,* a weekly edited by German refugees in Paris, carries an article by the editor, Leopold Schwarzchild, on the Czechoslovakian crisis. In contrast to many of the hysterical commentators of the past weeks, Schwarzchild seems particularly level-headed and logical-minded. He begins with Hitler's 1936 statement: "Whenever I shall strike, I shall not tell the enemy in advance. I shall break forth like lightning in the night."

The "surprise war" theory was first advanced in "Mein Kampf" some fifteen years ago and has since been confirmed time and again. And the theoreticians of the German general staff have repeated it almost too often, for every reasonable man is convinced that only surprise can enable Nazi Germany to win a war. These tactics have been rehearsed in the Reichstag fire of 1933, in the great blood purge of 1934, in the rearmament bill of 1935, in the reoccupation of the Rhineland in 1936, in the seizure of Austria in 1938, and they were almost carried out on May 21 of this year against Prague. What chances has Germany, already starved by war preparations, and only perhaps supported by an equally weak Italy, to win a long war against almost the whole world? None. Only unexpectedness can make war by Germany successful. And never since 1914 has the world been so full of war talk as during the past three months. A German attack would be a surprise to nobody today. Has not Germany herself done everything to spread news about her preparations?

What is the significance of this then? According to Schwarzchild's analysis, it is not war, but a war scare that Germany wants for her present politics. Hitler does not want suicide, as war now would be suicide for Germany. He wants to get as much out of blackmail as possible in order to win better diplomatic and strategic positions for the "real" lightning stroke to come. He can only accomplish that by feigning a plan to run amuck over Europe. England desires only peace. And this desire for peace is a very important factor in Hitler's plan. It can be used to force Prague to surrender everything now threatening the general German strategical position. For at present Czechoslovakia is a hostile military outpost in the heart of Central Europe and almost in the center of Germany. When the Czech "Maginot" line has been made worthless by the ingenious British absurdity of "Switzerization" of Bohemia into semi-autonomous racial cantons (since it lies practically on "German" soil); when the airdromes of Bohemia have become worthless, because Prague's alliance with Russia and France will be broken by German pressure, then Hitler's position will be good enough to strike. The present show is a bluff. The army maneuvers represent a gigantic effort at whipping into shape the rather disorganized and hurriedly trained German army. The side-show of political tension and accelerated fortification in the West is only a convenient by-product desirable in its strategic consequences.

Lord Runciman is welcomed by Hitler, because he is the chosen instrument for breaking down the morale of Benes, Hodza, Krofta and their colleagues. Mr. Hitler is not interested in the Sudeten Germans. To him, although himself of Sudeten stock, they are just "Bohemians," a tribe of weak, unreliable exaggerators—the reputation they have always enjoyed among their racial brethren outside the Bohemian quadrangle. They were even too much for the happy, easy-going Viennese who used to despise the "Behm." Francis Joseph is reported to have said: "Do not trust Sudeten Germans; they are born traitors." Hitler has no more use for Sudetens than he has for Austrians whom he lost no time in demoting or replacing by Germans in the Austrian Nazi machine, once the country was taken over. Both alike he treats as his Abyssinians.

What the Fuehrer wants is a shortening of the German border via Oderberg-Iglau-Pressburg, an unbroken connection between Silesia and Austria which would remove the "dagger" from the ribs of the German body. He also covets the immense natural resources of the Bohemian basis—valuable ores including even radium, agricultural products, glass, tourist centers, etc.

Any outcome of Mr. Runciman's negotiations will be strictly temporary. When the smoke screen of national slogans has been blown away and the Sudeten Germans have played their rôle just as the Saar and Austrian Germans did (and the Tyrolese, Swiss, Alsatian, Polish and other Germans will have to do, when their turn comes), we shall find that, with the help of her friends, Czechoslovakia has been dismembered and "prepared" for the final stroke à la Austria.

In the meantime public opinion will have become resigned to the inevitable, as it did last spring. The world forgets quickly and if the Czechs are willing to give themselves up like the Austrians did, who will fight for them? In March, 1939, let us say, Austria 1938 will be repeated, perhaps with a little bloodshed. Poland will get her share, and keep quiet. And so will Hungary. Other blows will follow. And in 1942 Hitler will be strong enough to revise his strategy. The "lightning in the night" system will be only one possibility. They say England's armaments will be finished by that time. One may ask: finished to what extent? To meet the Hitler of 1938 or the one of 1942 who will command the whole south-east of Europe and perhaps more?

HANS ANSCAR.

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Straight-Time Employers

By JOHN ARTHUR FARLEY and STEPHEN HUMPHREY

IT IS always Saturday night in Austin, Minnesota. The prosperity of that town of 17,000 is nowhere more evident than in the number of automobiles which line the curbs of its streets. Even in mid-morning, parking space is hard to find in the downtown section. The shoppers and the children who throng the streets are conspicuously well-dressed. Austin, the inhabitants will tell you, is a city of home-owners; and, indeed, in the last four years more than 800 homes have been built there. The nation-wide recession now in progress does not seem to have affected the business life of the community.

All this may read rather like a Chamber of Commerce prospectus; actually, it is a sober report of things seen.

Austin is strictly a one-industry town, and since it depends for its very life on the operations of the meat packing plant of Geo. A. Hormel & Company, this prosperity can only be understood after examining the business policy of the house which employs more than 3,000 of Austin's wage-earning citizens. Since 1934 most of these workers have enjoyed the benefits of Hormel's "straight-time" plan of employment assurance.

Theoretically, this is a plan, not for raising wages, but for regularizing wages. In practise, however, wages have been raised. Take the case of Jim Barton in the hog-cutting department for an example. In 1932 Jim averaged $11.32 per week. He made much better money than that when he worked, but long lay-offs reduced his average weekly income to that figure. Jim now gets a check for $32.40 every week in the year—and there are no lay-offs. The amazing thing about it is that, in theory at least, this wage increase does not cost the company a cent.

That may not seem to add up. But to see how it works let us consider Jim's hog-cutting department as an example. In the old days the hog-cut had a personnel of from 55 men in the slack season to 110 men in the rush season. Fluctuation in hog supply naturally created an unhappy situation for the hog cutters. Haunted by the prospect of long lay-offs, the men enjoyed no security. They could not plan their lives. Only the most prudent and thrifty could get through a long season of unemployment without visiting serious privations on their families. But if the slack season was hard on the men, it was also hard on the company. There was, first of all, the embarrassing task of deciding what men had to be dropped from the payroll. There was also the costly loss of skilled hands incident to all labor turn-over. Every manager knows that when men are laid off in slack time, it is the good men who find other jobs, the poor men who return.

Under the straight-time arrangement there are now 88 men in the hog-cut gang the year around. Instead of being paid by the hour, they are paid by the week—every week. But it is important to observe that although they are paid *by* the week, they are not paid *for* the week. They are paid for producing a certain collectively agreed-upon volume of work each year—the same volume of work, roughly, which was formerly produced by the old gang of from 55 to 110 men. Suppose that it used to cost the company $100,000 to pay the old gang for killing 1,000,000 hogs. It now costs the company exactly the same. The only difference is that now 88 men steadily employed do the work which used to be done by 55 to 110 men irregularly employed.

But you may say that the hogs have not been consulted, that the old problem of fluctuation in hog-supply remains. It does. And that means that the gang of 88 has to work harder and longer in the rush season. It also means that they will have a good deal of leisure time in the slack season. But rush or slack, the weekly check remains the same. In the rush season the men are willing to work up to a maximum of fifty-three hours a week if necessary. In the slack season the management agrees that the men are to have as much leisure as the available work allows.

This arrangement is governed by a written contract between the company and the men organized in departmental "gangs." Originally, the arrangement was called a contract. Mr. Hormel liked the term "agreement" better. Later he decided to call it an "arrangement." The gang is represented in its bargaining with the company by a committee of three workers elected by the gang. This same group also serves as a grievance committee for handling all labor complaints. When, at the beginning of a new year, the annual arrangement is discussed, the company proposes the gang's production quota for the year. This quota is based upon the estimated volume of the new year's business. If this quota is acceptable to the gang, the arrangement is signed at once; if not, further bargaining is necessary. In case of a stalemate, the gang would simply go back to work on an hourly basis. But that rarely happens.

Certain refinements in the plan are very important. If the company in computing quotas underestimates future hog receipts so that the hog

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supply exceeds the estimates, the men agree to kill the additional hogs in return for a bonus. The amount of the bonus is based upon a previously worked-out bonus schedule. If, on the other hand, hog receipts are overestimated, then the men owe so many units of work to the company, which must be performed without charge in the following year. In actual practise, however, the company has wiped such labor debts off the books at the end of the year.

The company's risk is less than it seems. It is limited to the duration of the arrangement—one year. It is further limited by the fact that the meat packer's profit is only slightly affected by fluctuations in market prices. People must eat, and if prices do sag, it is usually the farmer who suffers the loss. The packer is primarily a processor, not a speculator. Some other industries, unfortunately, are more vulnerable in this respect, and for them the straight-time arrangement would have to be considerably modified. But the packer has his problems, too, especially in the matter of obtaining a steady supply of hogs. Nevertheless, this particular packer has worked out a very satisfactory solution to the problem in so far as it affects the straight-time plan. A little ingenuity and a willingness to experiment should enable other employers to surmount obstacles peculiar to their industries.

Some of the practical results of the plan are amazing to anyone accustomed to dealing with labor problems. Just now hogs are running so light that Jim Barton, while still receiving his full weekly wage, is working only about twenty hours a week. He likes it. And the company does not mind.

If Jim and his gang finish killing the day's hog supply at eleven in the morning, they go home. The company's attitude may be expressed thus: "There is the work to do. We don't care how long it takes you to do it." During the hog rush the men reciprocate by putting in extra time to keep up with the rush.

The new spirit of cooperation resulting from the plan has had some curious results. The foreman has largely lost his function as "driver." His principal concern now is to see that the men in their zeal to get the work done swiftly do not allow the quality of the work to suffer. A new and highly desirable "gang spirit" has emerged. Problems of discipline which used to disturb the management now disturb the gang itself. If Jim Barton comes to work drunk, the gang resents it because his drunkenness impairs the working efficiency of the whole gang. If Jim is so drunk that he must be sent home, the company replaces him "in men or money"; that is, the company provides either a substitute for Jim or—if the gang struggles along without a substitute—the money which the substitute would have earned. This money is tossed into a 'kitty" and later divided among the members of the gang.

This increase in efficiency is likely to arouse suspicion in the minds of hard-boiled labor leaders. They used to speak darkly of the "speed-up." When straight-time in its crude primitive form was first applied in 1931 (to one department), there really may have been some danger of a speed-up. But the stream-lined, 1938 model of Mr. Jay C. Hormel's plan for the stabilizing of employment holds no such danger—for several reasons.

Originally, straight-time was more or less imposed on the gang from the top down—though imposed with the best of intentions. Now it is wholly optional with each of Hormel's fifty-six departments. More than that, the men of any given gang must now first ask for it. Furthermore, the company refuses to grant a straight-time arrangement to any gang until it is convinced that the men perfectly understand all the terms of the arrangement. At present fifty-two of the fifty-six departments have requested and been granted straight-time arrangements. The remaining four departments voluntarily remain on an hourly basis, either because of complex technical difficulties in adjusting the plan to the work, or because the work is not affected by seasonal fluctuation.

We have said that, theoretically, the straight-time plan should not cost the company a cent. Last year, however, the company announced that on paper the plan was costing the company $300,000 a year. This "loss" was largely the result of the company's decision to cancel the work-debt incurred by the men because of the shortage in hog supply. But, as it has turned out, this loss is amply compensated for by savings in overhead expense and the expense of labor turnover. Consequently, as Mr. Hormel testified before a Senate Committee on Unemployment, "the money is still in the till." Modern accounting procedures cannot take account of all the savings realized by the plan. What, for example, is the cash value of labor tranquillity?

What is the interest of the management in this experiment? Mr. Hormel and his associates are not professional philanthropists. They are business men bent on profits. But they are also gentlemen of very good sense, and when they find that they can have a secure, satisfied and efficient personnel at little or no additional cost, they are willing to make an effort to achieve it. The refinement of the plan has taken considerable work, but they feel that the work has been worth while.

On their side, the men are pleased and their wives are delighted. For the man in the plant it means security and regular income. It means that he can plan his future. He can marry his girl. He

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can buy a car. He can build a home. The local merchants and professional men are naturally enthusiastic about a plan which enables them to extend sound credit to working men. Even the union officials have given the plan their approval, though in some instances a bit hesitantly. A local labor leader expresses his opinion thus: "Those who think the thing through realize that it is the coming thing, and every year will find more industries adopting it. It will be bad for places that are not unionized, as the speed-up will be terrific." The same spokesman for labor fears the plan may lead to a weakening of union ties in the Austin area as security may breed less interest in, and dependence upon, unions.

All Hormel workmen are members of the United Packinghouse Workers of America, an affiliate of the C.I.O. Gangs carry on their own bargaining with the company, but union officials have the duty of seeing that all details of the arrangement are carried out. Labor leaders feel a strong union to be indispensable to the success of the plan by acting as guarantor of the wage-level and watchman against anything resembling a speed-up. A strike is particularly embarrassing to a packer because of the perishability of the product. Then, too, packinghouse workers are much "rougher" than are ordinary workers.

Other evidences of enlightened managerial practise in the Hormel plant deserve some notice. One clause in the straight-time arrangement provides for a week's paid vacation or sick-leave for each worker. Those who have been with the company for five years get two weeks, and the veterans of twenty years or more have three weeks. In addition the company annually renews a life insurance policy for each worker with coverage up to $1,000 depending on length of service. Finally, the employees operate their own credit union, which is the largest in numerical membership in Minnesota.

There are disadvantages, naturally. For one thing, the plan is no spread-the-work scheme. So far from spreading the work, indeed, it actually reduces the total number of plant employees. But it does make for much better jobs for a somewhat smaller number of people.

The plan leads to a marked increase in leisure time, but leisure, as everyone knows, is not an unmixed blessing. Some of the men find supplementary part-time jobs. Two of them, for example, are cemetery caretakers on the side. Others, especially the skilled workers, practise other trades in spare time. Thus a plant worker who is also a carpenter can build a house for himself or a fellow worker during the long slack season. These side-line activities may be good for the men, but they may also aggravate the general unemployment situation. Many of the workers who do not aggravate unemployment spend all too large a portion of their leisure in Austin's taverns. The company deplores such use of leisure, but it feels that there is little the company can do about it.

A few years ago company officials tried to interest some of the men in a self-liquidating subsistence-homestead project financed by the government. In the hands of an inept federal bureaucracy the project was outrageously bungled. One of the company officials tells a very pretty tale about this sample of paternalistic fumbling. It is too long a story to tell here, but the experiment was a financial failure. The houses are still standing, however, and they are now rented out by the government at a rate much too low ever to redeem the investment. About 46 Hormel employees now rent homes on these subsistence plots, and gardening consumes most of their leisure time.

Men are forced into the ranks of the unemployed largely through the operation of two groups of factors beyond the individual worker's control. The first group of factors arises because of the seasonal nature of operations within given industries, and the second set of factors arises due to the incidence of the business cycle. The straight-time plan is designed primarily to ease the hardships of seasonal irregularity in employment, and secondarily, as a remedy for cyclical unemployment. Probably its chief merit lies in the assumption of risk by the employer. Management assumes the burden of regularizing employment throughout the year and thus it has an incentive to balance production in such a way as to avoid peaks and troughs in plant activity and employment.

Any valid plan of employment assurance, or insurance, should have as its fundamental purpose the elimination of unemployment. This end, the Hormel plan aims to attain.

Whatever the disadvantages, they are certainly eclipsed by the much more substantial operations of the plan. Socially minded people everywhere have become interested in straight-time. Inquiries from other employers have been pouring into the Hormel offices in such volume that the company, unable to answer all the inquiries through ordinary channels of correspondence, has prepared sheets describing the operation of straight-time in Austin. Even the Congress of the United States has taken cognizance of it, calling Mr. Hormel to testify before the Senate Committee on Unemployment, and specifically exempting companies with annual wage plans from the operation of the new wages and hours law.

If the experiment at Austin proves anything, it proves that at least one of the "insoluble" problems of modern competitive society has yielded to the energetic application of intelligence and good-will.

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Are We Fair to the Church?[1]

By BISHOP ROBERT E. LUCEY

CAN LACK of discipline in certain unions and lack of good leadership in others be explained intelligently and yet sympathetically? We believe it can. To say that all strikers are communists and their leaders Moscow agitators does not satisfy if one loves justice and hates iniquity. Can we not say that it takes years of education and experience to develop good labor leaders? These industrial unions are young, though huge and at times unwieldy. The members come largely from the ranks of the unskilled and semi-skilled. Labor would long ago have developed responsible leaders if through the years employers had not fought and crushed the impulse and effort to organize. The stench of the yellow dog contract is still in our nostrils and by that infamous and alleged covenant the worker was bound not to join a union. Until recently, perhaps until today, it has not been healthy for a worker to display any instinct for leadership among his fellows—it might mean his job; it often has.

Could we not also point out that union discipline does not grow up over night? It must be developed in patience and charity. If the temper of some workers is not a thing of sweetness and light may it not be that economic slavery has made them what they are? The Holy Father calls our economic system "hard, cruel and relentless in ghastly measure." Union discipline is a fruit that must be cultivated; it does not reach the maturity of right order and self-sacrifice when living and working conditions are ghastly. If, during the past half-century, certain corporations and individuals had not fought so bitterly against labor organization the unions today would possess both leadership and discipline. If we are going to set loose any invective against labor, its leaders and its mistakes, let's get the facts. Less than that is unworthy of us and doesn't help the Church. One who is looked upon as a Messiah by millions of workers has risen up in the ranks of labor. It isn't well to attack that Messiah unless we must—and then only in all justice and charity. If we knew the truth, perhaps we could praise him.

Our interpretation of the C. I. O. labor movement is out of balance and lacks proportion. Communism in industrial unions is not a major element. The writer recently had a conference with the head of all C.I.O. unions in western New York. Ninety percent of his members are Catholics. The average for the entire country is not so high but our people are in the majority. The National Director of the C.I.O. has stated that not more than 5 percent of the members are communists and much fewer than 5 percent of the leaders are of that persuasion.

When the history of this period is written it will be revealed that the C.I.O. constituted a major labor movement of this era. Our constant pounding against the movement will accomplish two things. It will permit the communists of tomorrow to declare that they did their share in building up strong labor unions for the poor and the oppressed while the Catholics held back because they thought the thing was unclean. Our opposition also serves to deter priests from throwing themselves wholeheartedly into the movement thus to bring back the masses who have strayed away from Christ and His Church. Our condemnation of the whole movement brings exceeding great joy to the hearts of the communists. They want this labor movement for themselves. They know that if Catholic priests get in, the Church will win the day. Granted that the C.I.O. should expel all subversive elements, as they will be expelled, why should we stand aloof? These working people need us and the Church needs them. Fortunately in several of our larger cities there are priests who have declined to be misled by our attempts to smear the C.I.O. and its leaders. They know that the great bulk of the C.I.O. members are God-fearing Christians, most of them Catholics, and that our attack has been too general, too extensive, unjust, actually harmful to the Church and disturbing to many an honest soul. These priests who are strengthening the lines of the C.I.O. and helping breadwinners to organize are doing a great work for God, society and the Church.

Our estimate of the C. I. O. would be better balanced if we would consider the good that is being accomplished. During the months of depression wage scales have been maintained by the vigilance and determination of C. I. O. leaders. This is particularly true in such mass production industries as steel, autos, rubber, textiles, electrical machinery, coal, needle trades and glass. Many thousands of workers have benefited by their membership in industrial unions.

Unless one is blinded by prejudice he must admire the unflagging zeal of these labor leaders who are out in the field, and even in the halls of Congress, fighting the battle of the oppressed proletariat. They are trying to better the condition of labor. They have gone to the workingman;

[1] This is the concluding instalment of an article begun in last week's issue.

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they have gone to the poor. While we speak and write about social justice they make it a reality.

This is not to say that we are doing nothing. On the contrary, our program is perfect and it is growing magnificently. It would spread more rapidly if more of us knew what the program is. It would encompass the land if we all supported it. The heart of our program of social reconstruction is effective organization. To attack such organization without the burden of necessity is to repudiate our own principles. To be consistent we should stand shoulder to shoulder with these workers and help them to do what is right.

The third field in which we can get off the track is that of international relations. It does not affect the working classes particularly but involves unity of Catholic social thinking. We have made fewer blunders in this field because not so many of us are talking and writing about it. Occasionally one of our orators rushes in and this may be the burden of his address: "We Americans ought to mind our own business and stay in our own back yard. We should have nothing to do with other nations because they are ruled by gangster governments. We should make this country self-sufficient, buy American and let the other nations stew in their own juice. We got gypped in the World War and we'll get gypped again. We shouldn't enter any alliances with any country about anything."

Aside from the fact that such a statement contains more fervor than wisdom it so happens that it is a direct contradiction of the Papal Peace Program. Note the calm, wise and all-embracing charity with which Pope Benedict XV declares: "It is much to be desired that all states, putting aside mutual suspicion, should unite in one league or rather a family of peoples calculated to maintain their own independence and safeguard the order of human society." And again: "We fervently exhort all nations under the inspiration of Christian benevolence to establish a true peace among themselves and join together in an alliance which shall be just and therefore lasting" ("The Reestablishment of Christian Peace").

When we insist on discussing international relations we should remember, or perhaps learn, that there is such a formula as a Papal Peace Program. The heart of the Catholic program is cooperation among the nations. It appears unwise to preach isolation and neutrality in the face of our own program of mutual cooperation.

Just in passing, may I add that isolation is a spiritual, cultural and industrial impossibility? To profess neutrality in the face of international crime is to deny the existence of a moral order. Unprovoked aggression in starting a war and barbaric savagery in conducting it constitute murder and injustice. These do not admit of neutrality. We must condemn them for what they are—a crime against God and an outrage upon humanity.

That we shall meet the challenge of a new era there is no doubt. Fifty years ago we believed that any good woman, particularly a nun, could safely engage in the practise of nursing without any great preparation. Then came schools of nursing and we were quick to see their value. Today our schools of nursing education are among the best in the land.

Twenty years ago we thought that any decent Christian could be trusted to carry on works of charity among dependents and delinquents. Then came schools of social work and doing charity became a profession. Today the trained social worker is indispensable, and standardized Catholic Welfare Bureaus are functioning everywhere.

Ten years ago the problems of industry, agriculture and labor were the concern of comparatively few of our people excepting the victims. We thought that if a man was honest and industrious he could make a good living in this rich country. We believed that labor unions were probably all right for those who wanted them. We thought that the function of government was to keep order and punish crime. We knew that the job of the priest was to save souls. We did not think much of that thing called economics.

Now at last we see the challenge. Two incomparable Pontiffs, two depressions and two economic phenomena have brought us to our senses. The two Popes, of course, are Leo XIII and Pius XI. I shall not mention the depressions, but the other two factors are militant communism and a virile labor movement.

We have recognized for a long time that law, medicine and nursing need experts. More recently we have admitted that social work requires training. Now at last it becomes apparent that labor colleges and schools of economics are essential if we wish to find any intelligent solution for the problems of industry and agriculture.

Our new school of social science in the Catholic University of America can be made a center from which will radiate the Catholic philosophy of economics. If several hundred priests could be sent there to study the problems of industry, agriculture and labor they would be a tower of strength to the Church in their several dioceses. Some could teach in high schools, colleges and seminaries, building a new social order on the rising generation. Some of these priests could write editorials and articles on social questions for their diocesan papers. They would recognize good social legislation when they saw it.

Second only to eternal salvation, social well-being is affected with a paramount interest for all of us. Upon citizens of every social level, from charwoman to President, economic problems press insistently for an answer. The editors of

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our diocesan weeklies, religious monthlies and other publications must write about these questions because their readers are supremely interested in them; but many of our editors would be the first to protest that they have no background in the science of economics and have enjoyed no special training in that field. The Catholic press has done a tremendous work in recent years but much remains to be done.

If more of the devoted Sisters who teach in our academies and colleges could be given good courses in social science, the young ladies who are graduated from these institutions might be better equipped to make a contribution of social thinking to their communities. Communist youth are studying labor problems and international relations. They are not more devoted to the welfare of their neighbor than are our Catholic youth. We should give our young folks a chance.

Priests and Sisters are not the only ones who should be found in large numbers in the school of social science. Labor needs good leadership; business needs it too; so do the professions. For the rank and file the parish study club must be the school of economics; but if we are going to develop sane social leadership, and we must, then the school of social science is indispensable.

This article obviously has a twofold purpose. To urge that we spare the Church from unnecessary and unfavorable criticism; and to hasten the day when we may be in a position to give to our fellow citizens those sound social principles which our Church has formulated.

The first objective can be obtained very easily. Not everyone is expected or permitted to write and speak about theology, canon law and the Scriptures, because the sacred sciences are known by comparatively few. Nor is every fervent orator or editor required to express his opinions about social legislation, labor organizations or industrial disputes. Those of our group who have any adequate knowledge of social science are far fewer than those who have mastered sacred science. We urge caution and charity upon those who speak or write on social questions that the Church may not suffer from the ineptness of her children.

Our attitude toward labor appears at times to be aloof and detached. As organized labor marches down the highway of its destiny we seem to stand by the roadside offering comment and criticism. Sometimes we hand the men flowers; sometimes brickbats. In either case our position is wrong. When the Holy Father said to all his priests, "Go to the workingman. . . . Go to the poor," he surely did not mean that we should stand aside to view the working people with a critical eye, looking for mistakes to condemn, finding fault, criticizing and upbraiding. Nor do we go completely to the workingman when we write academic editorials in defense of his rights. I think we ought to get into the parade and go down the road with labor. We should be with them, for them, of them. They belong to us and we belong to them.

Our second objective can be obtained only by concerted effort. As in the field of religion we are endowed with a deposit of one true faith, so in the field of human welfare we are heirs to a plan of social reconstruction which alone has validity. It is our privilege and our obligation to convey to a confused world this unique formula of the good life. Human society is suffering; industry and agriculture are sick; millions of working people endure a condition little better than slavery; the threat of war broods over the nations. A broken social order must be rebuilt. The Vicars of Christ have drawn up and delivered to us a plan calculated to lead us back to peace and security. We shall be something less than loyal if we do not learn the plan and give it to our fellow men.

Lament for Spain

The rain walks down these consecrated aisles,
Wanders in old confessionals, or peers
Into new darknesses with blinding tears.
O mutilated churches of the dead!
The Son of Man in all these weary miles
Has not one place whereon to lay His head.

High on these walls once hung the Crucified,
Bloodless but whole of form and beautiful.
Now are His limbs maliciously torn wide,
The Face is crushed and open lies the skull.
In new indignities this Christ has died.

Where is the altar and the sacrifice?
What phantom now sings his dark Mass alone
Offering up to heaven's startled eyes
A bread and wine of plaster and of stone?

Yet weep not, Spain, for this wrecked ancient splendor.
Though great wounds gape, so terrible and real,
Your grief lies deeper. Underneath the tender
Salve of the centuries these sores will heal.
Rather, consider how warm flesh can make
A finer tabernacle for a King
Than gold or metal. Even in the wake
Of ruined cathedrals, still your sorrowing.

If you must weep, then let your wild tears rain
Down on your living churches torn apart,
On men, the desecrated tabernacles
Locked to the Christ or holding Him in shackles,
Mocked, spit upon, scourged with a wilder pain.
Remember this, O Spain,
In all the blood and tears of your distress,
That the lost churches of your land are less
Than the lost human heart.

JESSICA POWERS.

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Stalinism and Soviet Architecture

By KURT LONDON

OF ALL the arts architecture is the one which most quickly and impressively affects an observer. Walking through the streets of a town, entering public or private buildings, one has to adapt oneself to their architectural character whether one wishes or not.

If architecture were to be chosen among all the arts to exemplify the political influences of the Soviet government upon the culture of the U.S.S.R., the choice might be characteristic, but it would not be just, if it led to final conclusions on the part of readers of other political views. For Soviet architecture is still entirely in a state of growth, unfermented, a matter of controversy, even in the Union, and a matter for strong criticism in foreign countries. Stylistic uncertainty, the striving for new forms of expression in order to evolve a particular Soviet style, and the wish for mighty symbols of the ruling political ideology are factors equally strong in no other art. And in no other art has there been so little achieved toward a most intensely desired goal.

The peculiar development of contemporary architecture under Stalin cannot be understood without a short sketch of its history in the twenty-year-old Soviet Union. When the erection of the U.S.S.R. began, the country was indescribably poor as a result of the World War, the civil war, and foreign intervention. It was faced with the urgent task of creating its own industry in order to be capable of living at all. The industrial enterprises left over from the times of the Czar were ruined. In consequence, during those hard years, people dwelt as circumstances decreed. Such few residential buildings as had to be built for urgent reasons were constructed without much thought or care.

At this time, so-called "bourgeois" art was banned. An attempt was made to create a new, "proletarian" art, and this in architecture as well. Naturally there was no new, modern style except that which could be imported from Central or Western Europe. There were the ideas of the Duesseldorf and Dessau School, and Corbusier's modernism seemed to have revolutionized bourgeois architecture. The effort to free architecture completely of all the ornament of pre-war times, the regard for smooth surfaces and the influence on the new architecture of the techniques of the day seemed appropriate to the official type of the first socialistic state in the world.

And so smooth rectangular buildings were erected. Without regard to environment and the style of existing buildings, architectural expression was considered as a technical and functional but not an artistic problem. Moreover, the smooth surfaces were not only made worthless because of inadequate craftsmanship, but also they were painted in water colors which lost their effect after a short time because of the severe Russian winter, so that the surface looked ragged and miserable. Glass walls, which were first used by Corbusier, were made of far too thin material; to be able to live in any comfort behind them in winter, one had to heat stoves to the bursting point. Moreover, they were even less in harmony with their environment than the ugly cubes in the university district of Moscow's suburbs; they serve as a warning of what modern architecture, misunderstood, can look like.

This first building period lasted a comparatively long time—until about 1930-1931. It is significant that at about this time the building of necessary factories had been finished. Soviet industry began to operate, and the time of economic consolidation began. Up until then, only collectives had a right to live and everything was put to their service. Now the government began to turn its attention toward the individual workman. An esthetic reaction set in, one of the most astonishing phenomena of this new society, which was not lacking in surprises. The Stalin régime started its campaign against modernism.

Public opinion, that flexible, anonymous organ which is often quoted but never cited, was said to have become convinced that the buildings hitherto erected symbolized the power of the machine upon human beings, and therefore were conceived only on the basis of techniques and utility. It had been overlooked that man must be the master of the machine, and that one has not only to take account of technical and scientific considerations but also of the purely human, artistic, esthetic considerations in their effect upon the men who are to use these buildings.

Thus to create an ideological basis for a richer and more ornamental style, its creator's interpretation of modern architecture was reversed, for men like Gropius, Mendelsohn and Corbusier were led precisely by the idea that technique should help mankind to simplify and to make clear as much as possible an already complicated life. They felt that the new generation wanted a new style. The bombast of past decades had to give way to a simple, clear and worthy expression. The spiral ornaments of bourgeois times in the nineteenth century merely afforded hiding places for dust, and the gaudy columns of past centuries

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represented something not appropriate to an age of techniques. A new epoch required a new architectural style which did not get its effects from curves and ornament because plain materials and simplicity of line were of themselves effective.

To put these new ideas into effect, not only a few buildings but whole districts had to be newly planned and built up. The new architectural style, moreover, must not be preserved in an inflexible formula, but had to be changed according to the landscape and the environs. All this seems to have escaped the notice of the leading members of Stalin's government. They forgot that the ideas of modern architecture could not be simply transplanted without modification; they held their own mistakes responsible for the failures of Soviet architecture during the preceding ten years. But they overlooked the fact that every epoch has its own artistic language, and that, before all, architecture must speak this language.

During these years, a new slogan appeared; "socialistic realism," as it was called a few years later, became of primary importance in Soviet culture. In other words, artistic realism was transplanted into the new world of socialistic society and its concept of sociology. In contrast its enemy was dubbed "formalism" — the preponderance of form over content, an esthetic play, art for art's sake. It was said to have no connection whatever with the people. Modern architecture in its essential meaning had become formalistic and was therefore disapproved. The use of plain shapes was esthetic play. A greater irony can hardly be imagined than the application of these formulas to architecture.

But how develop a "realistic" Soviet style? Lenin had once written that the Soviet workmen should choose and adopt for the development of their culture the most beautiful and best things which human nature had created over the centuries. This made available some of the great periods in the history of culture: the classic antique; the Middle Ages under the influence of the Church; aristocratic forms from the renaissance to modern times; and last but not least the liberal age of the bourgeoisie. The most remote epoch—the classic antique—was chosen as a basis for a new Soviet architecture. Evidently the development of a kind of socialist renaissance was contemplated, always on the assumption that the grandeur of columns and their capitals, caryatids, statues, reliefs and frescos could more easily be used as a basis for the new architectural "socialistic realism" which would symbolize the power and wealth of the proletarian Soviet Union.

It was desirable that this new style be created quickly, for new buildings had to be erected. The plain style could be preserved for factories, to which it was well suited. But buildings of a public character and private houses had to demonstrate to the workmen what they had achieved and to afford them at the same time agreeable, esthetic spectacles. From this time on students of architecture had to study with particular care the methods of construction and stylistic adornment of classic times.

It is not too difficult to trace the ideology of this architecture back to its roots. It rests upon the basic principle of Stalinism—to consolidate the revolution, to establish the country nationally, and to separate it from the outer world. There lies the great contrast between Trotzky, the eternal revolutionary, and Stalin, who has tried to make out of the revolution a bourgeois institution. The advantages of Stalin's politics are obvious, but, at the same time, they involve the disadvantages of creating a petty bourgeois mentality. This is—at least temporarily—inevitable, if the proletarian class realizes higher ambitions. For the Soviet citizens of today are no longer proletarians, they are on the way to becoming members of the middle class and like all parvenus they enjoy seeing their arrival expressed in a boisterous way, of which the stations of Moscow's subway are typical: marble, bronze, grand and useless palatial stations now serve the erstwhile members of the proletariat. The sins of our parents, at whose products, built at the turning point of the last century, we laughed sneeringly, are repeated beyond the Vistula under other signatures. Whereas before it was a question of the exorbitant splendor of a satisfied bourgeois class, today it is a question of workmen who have risen and expect to erect a monument to themselves.

There are not many buildings in the Union which correspond with the modern style of modern politics. The buildings still existing from the "constructive" years are mostly bad (even Corbusier made great mistakes in Russia). Now, one tries to overlook them. If I ever admired a building—which I seldom did—I was sure to get the answer that it was built in the past defective period and was not in accord with the socialistic realism of the Union at the present time.

I quote from my own book ("The Seven Soviet Arts," pages 251-261. New Haven: Yale University Press) to illustrate how the Soviets are building at the present time. The following paragraphs are a critical description of a rather new building, the big Moscow Hotel at the center of Moscow, which is not even to be counted among the worst species of the Stalinist architecture.

"The monumental style of the façade, where the idea was to 'enliven' the long lines with 'classical' ornamentation, is a failure. Such an enormous building, which should achieve its effect by its dimensions alone (like the big Palace of the Central Art Committee opposite, which is simple and much better) should not be debased by fancy flourishes and other such small extrava-

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gances. Only look at the wealth of detail which destroys its lines: beneath the pillared parapet at the edge of the roof there protrudes a plentifully molded cornice which is supported by ornamental dentils. Again there follows a gallery of small angular piers with ornate capitals disguising a row of windows. They in turn terminate in a frieze, followed by a further ornamental cornice which again is supported by small corbels. Then come the courses of four floors but from fear lest this surface should seem too simple two pairs of windows on two floors are together enclosed in a quadrangular projection with a decorated frieze, making a total of no less than five such ornaments in a row of thirty-two windows. And then, after a rest with one course of windows, there ensues a regular maze of balustrated balconies, galleries, piers and supports. The whole front is chaos.

"The side-wings have suddenly and unexpectedly huge windows with Roman arches introduced into their uppermost stories. But even these arches were often interrupted by balustrated galleries. And below on the right, behind the Metro station, which is modestly situated in the corner of the house, we find the classically stylized portico leading to an entrance-hall and consisting of enormous rectangular columns and ornate capitals. The loggias in the form of small temples on the roof of the left and the right wings, and the parapet surmounted by a gallery of little rounded columns topped with stone balls and amphoras, had best be passed over in silence.

"The interior of this hotel has palatial halls on every floor and is decorated throughout with marble. The tremendous waste of space is alleviated by thick-piled carpets, beautiful, and very snug armchairs, and a collection of sentimental pictures on the walls. It must be admitted that one does not feel uncomfortable in spite of the dimensions of the halls; and this is a point in their favor. As regards the rooms, I must repeat what I said in connection with the ornateness of the Metro: gorgeous, much too luxurious, and yet unpractical and tasteless. No uniform style of interior decoration; a profuse medley of every conceivable design. Indirect lighting which leaves one guessing why it was put just at those points instead of in a practical place. Enormous standard lamps without electrical connections. Galleries with wooden balustrades running round the walls of a room—no one can tell you their why and wherefore. Furniture in the wildest stylistic confusion, with white protective coverings, just as in grandmother's days when the old lady went to the seaside. . . .

"I asked a Soviet citizen why such luxury was produced in the capital of a proletarian country. For this hotel is really not intended for foreigners but chiefly for delegations of workers and peasants, traveling from their homelands to Moscow for congresses or meetings. He answered me: These people, who very often only live in poor huts, are to see that the greatest luxury is thought fit for their reception. They are to return home with the feeling that they are citizens of a great and wealthy country. That increases their self-respect and strengthens their allegiance to a régime which affords them such princely hospitality. (Probably that is why no one is allowed to live longer than fifteen days in this hotel.)

"The principle is praiseworthy but its execution lamentable. The taste of these simple people is spoilt by setting them in the midst of this luxurious medley of riches which gives them a false idea of culture. With this very purpose in mind, those responsible should have found it necessary to follow a dignified and simple line of internal and external architecture. I must say that bourgeois styles for houses and public buildings have been for years more restrained and simple than this proletarian elegance, which does not deceive any cultivated person from the West. Let us hope that these are merely the errors of adolescence and not manifestations of socialistic realism."

Add to this bombast the inclination to an artistic "synthesis." All kinds and branches of art used together are to be combined into a unified work of art. Painters as well as sculptors are supposed to collaborate with the architects. That is not a new idea in itself but is used in a greatly exaggerated way. The desire to put art at every corner, in every nook, is almost childish and sometimes touching. As the Soviets, however, reject sentimentality, we, too, may justly take the sensible point of view, against unrestricted use of art.

The desire of the crowds to forget as quickly as possible the misery of their decayed huts or stinking slums of many centuries in doubly splendid environment is naive though psychologically understandable. But it seems to me not understandable at all to yield to this "taste" by regulating the whole modern Soviet architecture accordingly. The Soviet government, especially the Stalin régime, certainly would not make concessions unless voluntarily. Yet the dictators of the Soviet taste will not be able to persuade us objective Westerners that their new style is "socialistic realism." Without doubt such manifestation of wealth is not a true reflex of present Soviet life.

Wherever the style is not too bombastic, as for instance in the absolutely modern residential sections in Kiev, one realizes how easily the taste of the people could be led toward a more valuable and suitable style, and what the Soviet architects could achieve if only permitted. Leading architects have frankly admitted this fact—in whispers.

The Soviet architecture is still far off its goal. It proves clearly how far the Soviet citizen is from a coordinated and well-regulated life.

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You Might Try Ducks

By LUCRETIA PENNY

IF YOU haven't tried bringing up ducks on a town lot you haven't given your neighbors their best opportunity of making themselves known to you. It is impossible that one who stands loyally and defensively *in loco parentis* to a growing duck should escape having a colorful relation with his neighbor, for neither sunburn nor step-children nor travel abroad nor in-laws nor surgery nor shingles bring out the best or the worst in human kind as does living next door to ducks on a town lot.

Spring after spring I stoutly declare myself strong enough to shake my head at the "Baby Ducks For Sale" signs, and about a week later I come beaming home with a carton under my arm. From the carton three or five or seven ducklings—guaranteed quackless but not hissless—stretch their young necks in that appealing way common to all ducks new and old. (Whatever his limitations, a duck is never one to suffer boredom; he probably figures that he might as well meet life half way, for if he doesn't like it he can at least hiss it.) Easing the carton down to my own back steps I am aware that I have purchased pets that will never leave me wholly free from worry and I am about to become, by a not altogether painless process, better acquainted with my neighbors.

There are neighbors who lean on the fence when your ducklings are small and yellow and fluffy and as happily helpless as ever young things can be and say, "Ah, the precious little darlings!" and a few weeks later are sneering, "Who'd want the dirty clumsy things!" This change of heart is brought about by the fact that the little darlings have put aside their infantile down and passed into a waterproof duckhood which to you who are their guardian (and necessarily normal and mature) is gratifyingly satisfactory. Such a neighbor belongs to the "They're-sweet-when-they're-little-but-they-won't-stay-little" classification, and must not be trusted with the care of a pet more sensitive than a barrel cactus. He can coo convincingly over small poultry and later with a keen delight pass his plate for the same fattened fowl without appearing inconsistent to himself. If you are ever called upon to analyse his handwriting—and see that you are—take pains to suggest a lack of stability, maturity, sound judgment and tact.

Then there's the Scotch neighbor who hates to throw away old bread and wilted lettuce. She is relieved when she finds that you've brought home birds with an enthusiasm for limp salad greens and the dunking of stale bread. Cultivate Mrs. Scotch, but don't be unprepared for the day when she discovers that you aren't fattening your infants for table use. This discovery will be a blow to her. She will be inclined to brood over the matter and to take it up endlessly over the side fence. It may be possible to divert her by stressing the fact that unroasted ducks lay the most eggs. If this fails she will probably begin to treat you with regretful but cautious coolness.

The unimaginative neighbor will never feel the same toward you after he finds that you have chosen your ducks' names to suit their personalities. He could forgive you a Blackie or a Ducky-Lucky, but if you have a Lilybelle Elaine and Gideon and an Eloise Demetria and an Angus Augustus the Third and an Althea Daisy don't bother to introduce them over the fence. Neighbor, the unimaginative, thinks of ducks, as does Mrs. Scotch, as so many pounds of potential roast meat and is interested in estimating the breadth of their livers and the length of time it will take two of them to produce a pillowful of feathers. He will lend you no more money after that day when you reject his suggestion that you clip the big drake's wings to keep him from flying south, especially if you try to explain that clipped wings would break the spirit of your Adolphus Adam.

Another neighbor is the good housekeeper who likes to sniff and say, "Pity you haven't as much to do as I have. Then you wouldn't have time to be putting cabbage through a food-chopper for a bunch of dirty ducks." Don't miss the unspoken reference to the fact that your windows need washing, but ignore it. Lend this neighbor a couple of thick cookbooks. These may keep her in her own house for a day or so. Before lending these volumes go through them carefully to remove all old letters, postcards, bills and shopping lists. If Mrs. Sniff hadn't been nosey she wouldn't have known about the food-chopper cabbage.

You'll undoubtedly discover that you have at least one neighbor who will look you in the eye and nod understandingly when you complain that the feelings of Angus Augustus the Third were wounded by a harsh word from the last milkman he hissed or that Mary Demetria grows a bit neurotic. Be on your guard against too enthusiastic response to such a neighbor. Should Yancy chance to reach through the fence and pull up one of her begonias you're likely to find that she feels that begonias—and especially the pink ones—have an emotional life of their own and in no minor way. Even if Yancy doesn't care for the taste of begonia juice, and leaves a root and branch fit for transplanting you'll probably have to listen to

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a tearful wail about how difficult readjustment is to that particular type of delicate plant life and how so many thoughtless people imagine psychic trauma is confined to the animal world.

There are, however, and I say it gratefully, neighbors who can be trusted. You recognize these when they pause beside your fence and say, "Mine were Philomena and Uncle Jose. The little black one there, what do you call him?" May it be your lot (whenever that "Baby Ducks For Sale" sign proves too much for your resistance) to find within yoo-hooing distance of your back yard at least one person who has owned and loved a duck, one soul who knows what it is to bargain gladly for the right to lie awake nights worrying over whether Eloise Demetria's webbed feet are cold and whether quacklessness hurts in a psychological way. By such a person a smile of peculiar sympathy and understanding and tenderness is reserved for ducks and ducks alone. Your clowning Yancy will never down a snail without making this neighbor's morning brighter, not because she is primarily interested in snail eradication or is a sadist at heart, but because she shares in an understanding way your Yancy's satisfactions. When a brute of a dog gets away with the dignity and glory that was Adolphus Adam's tail this neighbor's eyes will dim even as do yours and Adolphus Adam's. And when your Seamus first discovers the wing strength to take him to the peak of the garage across the alley this neighbor will share your pride and your anxiety, will know without explanation that although Seamus may be on the threshold of that long flight from which he will not return to you, you sorrow without regret for his unclipped wings.

The clinging-vine-ness of Lilybelle Elaine who has the more blameless attributes of blondness will not be lost on such a neighbor, nor can the aggressive gallantry of Gideon grow old to her, even after good old Gideon settles down to the humdrum routine of dependably furnishing the breakfast eggs. (Mistakes in the dealing of names can do no serious damage if you're matter of fact about them.) This is the neighbor who comes to her window on moonlighted nights to watch Althea Daisy persuade Silas to hiss an enemy that has no existence save in the giddy mind of Althea Daisy. This is the neighbor who is never guilty of forgetting that one small sour pickle can spoil the picnic leavings for Yancy and a bit of jelly in the breakfast scraps can make quackless Seamus utter sounds unfit for human ears. Grubby or well-groomed, molting or freshly lacquered, a duck can count with confidence upon her sympathy.

Maybe it isn't a universal truth but in my experience it has never failed me: "Them that like ducks will do to ride the river with."

A knowledge of your neighbor's character might come in handy. Try ducks.

Views & Reviews

BY MICHAEL WILLIAMS

THE FRIENDS of this journal may well remember Cardinal Hayes with the prayer of gratitude. It was naturally to him that the rather small group, mostly of the laity, who, in Mr. Thomas Woodlock's phrase for our undertaking, desired to "adventure" in the somewhat uncharted, largely unexplored, field of Catholic lay journalism, turned for advice, and, indeed, for permission to risk our venture. For, after all, the bishop of a diocese is and must always remain responsible to the Church for what is published in his jurisdiction, when it appears to represent even if not with real authority the teachings and the tradition of Catholicism. And yet, it was of the very essence of our enterprise that it should not be official, but spontaneous, voluntary, a proof that what the Church taught to the laity was of such great consequence that the laity became truly desirous to spread their own conception of its importance throughout the general public, for the common good.

It was my good fortune to serve as the representative of the founding group of THE COMMONWEAL in laying our plans—or, rather, our aspirations and intentions—before the ruler of the Church in the great Archdiocese of New York. We could at that time hardly speak of plans, which were formed as we went along. How we appreciated the great sympathy and kindly interest and substantial encouragement manifested by Cardinal Hayes! How well we realized the value of his support! Lacking such encouragement and support, and the true liberty of action for us which accompanied his good-will, there could have been no such movement as in time grew with and around this journal.

The passing of so prominent a leader of the universal Church as the "Cardinal of Charity," calls attention not only to all the vast work accomplished by him, building upon the labors of his predecessors, of course, but giving his work, as all great builders do, the directions logically determined by his own personality, but also it throws a revealing light upon the work of the Church at large in the world. The wonderful story of a poor boy rising from humble circumstances to national and even international prominence and power as a leader, is of course very familiar in our own country—so familiar, and so well publicized that we are apt to forget how many such stories might be recorded of other nations, at all times known to history. Personal talents have a way of asserting themselves that is not confined to any particular social system, or age, or nation, or race. It is a story that has marked many pages in every chapter of the Church's history for two thousand years. Yet it is ever new and fresh and inspiriting, no matter how often it may happen.

If all Napoleon's soldiers carried a possible marshal's baton in their knapsacks, it may be said with even more truth that every seminarian is a possible bishop, or cardinal. But it is not so much the element of individual progress

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and success in the work of the Church, interesting and important as it is, which the life-story of such a man as the late Cardinal Hayes brings most forcibly to mind. Rather do we think about the marvel of life and order and permanent energy of the Church which he served so well, as other men of his own kind have served it now for some two thousand years, and will continue so to serve it for evermore.

Compared with the Catholic Church, to whose service men and women today are rallying from schools, and novice houses, and seminaries all over the world — in Africa, in the islands of the South Seas, in war-torn China and Spain, on the borders of Mexico, on the closed frontier of Russia, in the midst of persecutions in Germany, as well as in the freer and happier lands of the earth—compared with such an organism, a living body, perfectly designed, ever renewing itself, how frail and evanescent appear those countries which have been seized by individual dictators, and self-guided groups of exploiters! They may expend billions of wealth upon their armaments and fortifications. They may construct tremendous agencies of propaganda. They may seem to be mighty and most formidable; but how can they expect to flourish and continue in life? They have no rock foundation; truly they are built upon the sand. And the great winds now blow, and the torrents are gathering. "Babylon! Where is thy might? It is gone with the wind!" But the house built upon the Rock remains. The cardinals, too, come, and they go—but the Sacred College does not go, because it belongs to the Church that is Christ's Body.

Communications

MARITAIN, DE BOTH, ETC.

Milford, Conn.

TO the Editors: A publisher's note informs us that English translations of Maritain's "Science et Sagesse" and "Humanisme Intégrale" are in preparation. Their appearance will be welcome and appropriate, especially now when Maritain's position on many actual situations is being contested. A consideration of two points in "Humanisme Intégrale," apart from the main theme, serve to clarify his own stand on war and to evaluate criticism of the same appearing in the British and American press.

Speaking of the reception accorded his "Freedom in the Modern World," Maritain notes that some critics misrepresented his thought on the question of means as implying that the use of force is essentially wrong, and that he had counseled a high-and-mighty sanctified detachment. On the first score he remarks that there are really three aspects to be disentangled: the morality of the means themselves (and since certain conditions must be complied with for a war to be considered just, it is clear that theologians envisage wars which fail to comply with all of these requirements as unjust, morally non-participable); the morality of the context, that is the necessity of calculating the ethical modifications which determinable circumstances exert on a perhaps otherwise justifiable act; finally, the question of the hierarchy of means. Peacemakers in America have emphasized the first two angles, with a resultant well-reasoned case on the natural level with however little appeal to higher motives. And this, Maritain insists, is unfortunate and even distorts his true thought, for with him it is not so much the negative question of refusing to employ certain means as of positively invoking good ones—not only good means in general but those particular good means which are perfectly proportioned to the end in view. He is not intent on excluding any one category of means but seeks to establish their hierarchical order according to their practical value, following the general principle that the order of means corresponds to the order of ends. Concretely this means how best can we defend the Church and institute an integrally Christian social order?

Undoubtedly, by following the Incarnational tactics of descending to the malady-ridden temporal order and redeeming the world through love crucified. This calls for a reversal of merely natural prudence; we must rise above the mechanical assumption that force, external manipulation and immediate results are maximally efficient even in the political sphere. For Christians "il leur faut aussi faire violence à la force elle-même."

In this way the second complaint has already been answered: caritative political means are dictated by their utter superiority as alone fully satisfying supernatural prudence and the needs of the community, they are essentially orientated to the actual scene and are hence entirely foreign to pharisaical purism.

In an appendix Maritain recalls the three necessary planes on which the action of the Christian occur. There is the specifically religious zone where he acts precisely as a member of the Church, which is itself implicated. Again there is the temporal sphere which engages the Catholic individually, wherein he must strive under the inspiration of the full Catholic heritage to forward the common social good of men here on earth—here the Church does not directly enter in. Finally there is an intermediate type, known generally as Catholic Action, where the Church, as guardian of certain natural truths or as concerned in "mixed" questions affecting both man's temporal and eternal welfare, interferes as such to protect and further them.

Corresponding to the latter two planes of activity are two possible types of Catholic journals. On the one hand, as a natural instrument of Catholic Action is the specifically Catholic paper which addresses Catholics as such, whose judgments are those of Catholicism: it is a "denominational" publication. On the other hand, and of an essentially different constitution, is the journal produced by men who have been impregnated with the Catholic spirit and who bring their whole being and resources to the expression of their scientifically competent positions on political and social questions. The first publication should confine itself to disseminating specifically Catholic information and—in a distinct section—presenting the various opinions of Catholics on problems of the day; its official note should be unity. Variety, however,

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is legitimate and natural for the second type, and it is mainly concerned with a right appraisal and renewed sanctification of the perishable city here below.

Both are distinct, both necessary; hybrid attempts to combine them are philosophically untenable and a disservice alike to Church and State.

JAMES O. COLLINS.

Louisville, Ky.

TO the Editors: Concerning a letter in your issue of August 26 from Mr. de Both, and an article in the issue of September 2, by Jacques Maritain on "Bombardment," especially the latter.

Taken in the abstract, allowing all phases and factors to be covered by his premises in the article, it cannot be contradicted. But in the light of Maritain's stand toward the partizans in the Spanish war, and the consequent inference that Franco is leader and instigator of the bestiality, one cannot but wonder at his ignoring facts of which he can hardly help but be aware, to wit:

(1) That Barcelona and other bombarded cities are known to be munition dumps.

(2) That prior to beginning the bombardment, Franco offered a haven to non-combatants outside the area of attack, which offer the Red Government turned down for the very evident reason of having a protection for their munitions dumps on the one hand or a talking point on the other.

(3) Concerning Franco's humanitarian principles, this attitude further ignores his offer of haven for the Basque orphans, which was turned down in favor of those offered by Red Russia, Mexico and French and English Reds, who could at least try to train the poor little things to their own taste. It likewise ignores his offer of a neutral port, which was also rejected.

Were all this lacking in Franco, it is still a puzzle to understand how a decent, thoughtful, highly intelligent man can favor a combatant who, face to face, in cold blood, murders defenseless women and men and who bombs such open and defenseless places, as, for instance, Avila, whose only munition is the shrine to a dynamic woman, as dynamic now, probably, maybe more so, than when she traveled this world in her brown habit with sandaled feet.

As for those tirades against bankers, despoilers of the is a fact but not a parallel case. To begin with, it is a well-known fact that that type of pacifism Cummunism preaches until it is ready to fight, which makes it a theory to guard against. Again regarding the Peter and Malchus incident, it must be remembered Our Lord's time had come for fulfilling the Redemption.

Mr. de Both should look back to the battles the Lord not only sanctioned but assisted the children of Israel to fight, in order that they might prepare an altar and a temple in which to worship Him and in which His children could be taught to reverence His Name, which is above all names. There is another point these articles ignore—the constitutionality of the government that gave Franco the power he is using in defense of his fatherland, where he is establishing peace, justice, charity, wherever he conquers—and on the other hand the unconstitutionality and foreign ideology of the usurpers, who oppose his defense of Spanish Spain.

A READER.

Rochester, N. Y.

TO the Editors: In F. de Both's communication in the issue of August 26, he would seem to tacitly lecture the Holy Father for an infirm stand on Spain since the Pope evidences an intense sympathy for both factions; and if condemnation and exposure of communists is not "helping the Church" perhaps the Pontiff wasted his and our time promulgating "Atheistic Communism."

And since money and its manipulation is not an important and appropriate topic then, again, I fear, Pius XI was mistaken when referring to this commodity as the "life-blood of the nation."

Life-blood. Indeed! Unimportant? Let's not be absurd. The Inspired Word of God suggests that the desire of money is the root of all evil—"all evil."

Judas sold our Lord for money. When the Jews tried to ensnare our Saviour through the device of a piece of money our Lord employed this coin as a symbol of the state to evidence our duty to the latter. On whom else but the money changers did Jesus ever lay violent hands? Both these incidents in Holy Week.

Though we may regret or decry the part that money seems forced to play in our daily lives, let us view a few typical situations and witness just how difficult it appears, practically, to omit mention of money. For instance, it is still important enough, unfortunately, to be referred to frequently from our pulpits. To secure our food and clothing most of us offer money. Life is ushered in only upon its expenditure and the simplest burial demands its outlay. An operation on a family member or one on the family car is not paid for in beans or butter but in cash. After all, we are existing in a money economy, not a barter economy.

Belloc, Gill, that wonderful Englishman, the late Arthur J. Penty, of whom Chesterton said, "He was one of the two or three greatest minds of the modern world," yes, Chesterton himself, Hollis, Dom Virgil Michel and how many others, all write at length on the subject. And the writer finds it unimportant!

As for those tirades gainst bankers, despoilers of the poor, and certain practises of the latter, excepting where there is employed a tone of voice or personal stricture which may exceed charity's bounds, what's wrong with these exposures? The Fathers of the Church and our present Pope surely set the precedent.

I can't resist a word about Peter, that impetuous, full-blooded man. Did not our Lord prefer him and make him the first head of His Church almost because of that very heartiness, not just in spite of it?

Finally, some of us greatly deplore the presence of controversies and condemnations of each other in the pages of our most representative Catholic publications.

MILTON P. FESS.

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St. Marys, Kans.

TO the Editors: Several letters printed in recent issues of your magazine have revealed the ultra-pacifistic views of the writers. I notice that all of these correspondents make the same mistake in interpreting that passage of Holy Scripture which contains the words of Christ to Peter in the Garden of Olives, "Put up again thy sword into its place." Your correspondents err in thinking these words constitute scriptural proof that Christ condemned all war. The words were addressed to Peter as a private individual and prove that Christ forbade individuals to draw the sword by their own private authority. The words, "Put up thy sword," can be used against duelling, lynching, or personal revenge, but not to prove that all wars are forbidden by Christ. War is not referred to at all in the text. The occasion of the words was Peter's attack on the servant of the high-priest. Now, when one man attacks another we do not have a war.

I presume that your correspondents in these cases were Catholics, so I will take occasion to offer for their consideration the following words of His Holiness, Pope Pius XI: "If the case arose where the civil power should so trample on justice and truth as to destroy the very foundations of authority, it would scarcely be possible to condemn citizens for uniting to defend the nation and themselves by lawful and appropriate means against those who use the power of the State to drag the nation to ruin" ("Nos es muy conocida").

REV. WILLIAM PAUL ALLEN, S.J.

ARE WE FAIR TO THE CHURCH?

New York, N. Y.

TO the Editors: It would no doubt be an exaggeration to say that with the publication of the first instalment of Bishop Lucey's article in the September 9 issue of THE COMMONWEAL, social justice under Catholic leadership in the United States has entered upon a new era. It can however be said that in the judgment of many this statement of His Excellency of Amarillo will be termed the most noteworthy statement on the social question that has come from the pen of an American bishop since the Reconstruction Program of 1919. It will not be received among us with universal enthusiasm. This in no wise will diminish its far-reaching effect. The office and name alone of Bishop Robert Lucey are sufficient to give his message tremendous weight. It will renew in the hearts of thousands of his fellow Catholics—clerical and lay—courage and hope for the future.

In this year of grace, 1938, Bishop Lucey has gone out from the valleys where petty interests befog some and defective vision obscures the view for others. He has gone to the mountain top and surveyed the scene before him. As a trained economist he has analyzed this scene and evaluated it in the light of the Papal Pronouncements. Then fearlessly but in the measured phrases of a close student of the social question he has told us what he has seen. God be thanked for his presence amongst us. May his voice and pen be at the service of our Holy Church for many, many years.

It is not without significance that Bishop Lucey chose the newly organized COMMONWEAL as the vehicle for his stirring message. As early as June so competent a critic as *Blackfriars*—the scholarly English Catholic monthly—could write: "During the past few weeks THE COMMONWEAL has become by far the best and most stimulating Catholic weekly in English." Now (and for the second time in its short history) a successor of the Apostles has graced its pages. It is to be hoped that for the future we shall hear it no more asserted that THE COMMONWEAL has cut itself off from solid Catholic thought, or read of the wholly unwarranted distinction between "flesh and blood" and "ideological" Catholics. On November 1, 1914, in his encyclical, "Ad beatissimi," Benedict XV wrote "of certain appellations which have recently been employed to distinguish Catholic from Catholic: They should be avoided not only as profane novelties of words conformed neither to truth nor justice, but also because grave agitation or great confusion among Catholics arise from their use." While this encyclical was issued to meet a definite need, we can hope and pray that the truly Catholic spirit which it inculcates will always and everywhere reign among us.

REV. E. HAROLD SMITH.

A CENTURY OF EMERSONIAN TRADITION

New York, N. Y.

TO the Editors: Sister Rose Marie's essay on "A Century of Emersonian Tradition" gives us an approach to Emerson's thought and its results which is new to me—at least in print. Emerson was, of course, an Apostle of Inconsistency. He was hardly a Christian.

Sister Rose Marie asks, ". . . What weapons had Unitariansm with which to defend orthodoxy?" It is interesting in this connection to read an entry in Emerson's Journals, dated October 28, 1837, "When the conversation soars to principles Unitarianism is boyish."

He dismissed Roman Catholicism with a gesture cavalier: "Isaac Hecker, the Catholic priest, came to see me and desired to read lectures on the Catholic Church in Concord. I told him that nobody would come to hear him, such was the aversation of people, at present, to theological questions; and not only so, but the drifting of the human mind was now quite in another direction than to any churches. Nor could I possibly affect the smallest interest in anything that regarded his church" (Bliss Perry's "Heart of Emerson's Journals," Nov. 29, 1862).

One wonders what that great Anglo-Catholic leader, Dr. Pusey, meant when he wrote this inscription in a copy of one of his works, sent to Emerson about March 5, 1871 (see entry in "Journals," that date):

"To the unwise and wise
A debtor I.
'Tis strange if true
And yet the old
Is often new."

Was this a gentle "dig" at Emerson? Was he giving an "unwise" Emerson a bit of advice?

CHARLES WILLIAM PHILLIPS.

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Points & Lines

Italians, Jews and Aryans

THE SUCCESSIVE Italian decrees against Jews, exiling some, "pro-rating" those who remain among the professions and trades, and excluding all from state educational institutions, have produced a sufficiently definite reaction on the part of the Vatican; they have had a further effect upon those Catholics who chose to see a fundamental distinction between Italian and German fascism. Of these Hilaire Belloc has long been a leader. In a recent *Weekly Review* he said:

> But the major and permanent difference between the two is in their contrasting attitude toward the religion that made Europe. The Italian monarchy is homogeneous in its religion and respectful of Christian tradition. Absolute government will always clash with the Church but the Italian government knows what the Church is and will maintain it. With the new German experiment it is exactly the opposite. Those who have undertaken the German experiment suffer from a common illusion of the uninstructed—they think the Christian thing has come to an end. They take it for granted that it is no more than a rapidly vanishing obstacle to their scheme. The Italian experiment shows far more culture for it is Roman.

The *Catholic Herald* (London), while still insisting that "Right Totalitarianism . . . has proved in some cases to be in practise compatible with true religion which it has sometimes protected and by which it itself has been influenced," yet in an editorial on Italian racism admits that "principles in conflict with Christianity lie behind Totalitarianism."

> The latest danger is the attempt to introduce racialist doctrines into Italy and to get Italy to act upon them. . . . The Holy Father evidently thinks the matter serious enough to make public solemn condemnations of racialism. . . . His condemnation covers not only the pseudo-scientific race theory, but an exaggerated nationalism and separatism inconsistent with the universality and brotherhood of true religion. That Italy has sinned in this sense must be admitted.

What is the reason for this new Italian policy? Official fascist organs hasten to deny that it is new. "In reality Italian racial policy dates from 1919, as the evidence shows." The Baltimore *Sun* has this explanation:

> The decision to compel this particular group to leave Italy is based on the recent census of Jews which indicated a larger number of Jews than was expected. Many had come in as a result of the ferocious persecutions in Germany and Austria, but the expulsions are to include Jews who have been in the country as long as twenty years. The highest estimate usually made of the number of Jews in Italy is 70,000, but even that group must be persecuted and driven out to satisfy Mussolini's determination to flatter Hitler, whom he fears but must pretend to love.

The St. Louis *Post-Dispatch* adds another element in its analysis:

> The explanation doubtless lies in the increasingly precarious condition of Italy's economic structure and in the desire to strengthen the Rome-Berlin axis. The exiling of the Jews will do for a time what the war in Ethiopia did for the Italians; distracting them from their steadily falling living standards.

The London *Universe* adds yet another reason:

> There is a political aspect of the new Italian propaganda for racialism which may very possibly account to some extent for Signor Mussolini's surprising departure from his former friendly attitude toward the Jews. Recent troubles in Palestine have had wide repercussions among all the Moslem peoples and both the British and French governments are generally regarded as being definitely sympathetic to the Jews. An anti-Jew policy in Italy will naturally be welcomed and applauded in Italy's African colonies, and it is no secret that Signor Mussolini has been ready to encourage Arab opposition to the Jews under the mandate in Palestine. But a policy which arouses the disapproval of the Church in Italy cannot make for internal peace, and we can only hope that the present campaign will be short-lived if political tension becomes acute.

The analysis of the *Daily Worker* is cruder:

> Fascism has brought nothing but suffering to the great mass of the Italian people. Now, Mussolini is shedding the blood of Italian youths in desperate adventures in Spain and Ethiopia. The Italian people fear that Mussolini is leading them to even greater slaughter. And so, to deceive the Italian people at home and abroad, Fascism turns to the lowest form of deception—anti-Semitism.

Father Gillis in an editorial in the *Catholic World* finds an American cause for alarm in the situation:

> To be wholly frank, I must confess my disappointment (the mildest word I can think of) at the fact that some Catholic newspapers here in the United States gave little space or none to the Holy Father's three addresses on anti-Semitism. It is tragic that Catholics in Italy are not permitted to know what the Pope says; but it is scandalous that Catholics in America have to learn from the secular press what the Pope has said on a matter of vast importance, the matter of race prejudice in relation to the Gospel and the Faith.

San Francisco Line-up

LABOR DAY saw three big labor disputes raging in San Francisco. Members of the warehouse division of the International Longshoremen's and Warehousemen's Union and the Association of San Francisco Distributors made up the parties to one of the quarrels. September 8 was the expiral date of the contract between the San Francisco Retailers Council and the Retail Department Store Union, and as that date approached relations between the two sides grew more tense. Finally, a struggle was developing over renewal of the contract between the longshoremen and the Waterfront Employers Association which was to expire September 30. The struggles in the Bay area are notable for the high degree of organization among the various contestants. The following groups have recently been much publicized in the press:

The Industrial Association of San Francisco.

The Committee of Forty-three. This committee, which now numbers 54, was formed to work out a "new" manner of dealing with labor after the general strike of 1934.

The Association of San Francisco Distributors has 178 company members which own 200 warehouses.

The San Francisco Retailers Council is made up of 27 major department stores.

The Pacific American Shipowners Association has the same president as the more active

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Waterfront Employers Association. This association represents the 139 companies, foreign and domestic, with shipping interests in the city.

The California Committee for Peace in Employment Relations, a state-wide organization, is agitating for the passage of state laws closely regulating union activities.

The Associated Farmers of California, founded in 1934 to meet the union challenge in the interior of the state, is bringing its influence to bear in the city. It claims 50,000 members in the state, and the related organization, Associated Farmers of the Pacific Coast, formed this year, has 25,000 members in Washington and 25,000 in Oregon and some others in Nevada and Arizona. Later this fall it will start a nation-wide drive.

Of San Francisco's 750,000 inhabitants, 100,000 are believed to be active members of trade unions. The AFL has the Labor Council of San Francisco.

The Maritime Federation of the Pacific, with Harry Bridges president, is the CIO over-all organization of CIO locals connected with shipping.

The International Longshoremen's and Warehousemen's Union also has Harry Bridges, West Coast director of the CIO, as president. This is the union from which the CIO's "drive inland" started.

The Sailors Union of the Pacific recently broke with the CIO and became a member of the AFL.

The Teamsters Union of the AFL is the strong opponent of the CIO drive.

The Retail Department Store Union is an AFL union with an industrial set-up and a supposedly great inclination toward the CIO.

Harry Bridges asserts the present "united front" of the employers is

> an open-and-shut drive, timed to coincide with the election campaign, to restore the open shop here on the basis that prevailed before the New Deal and the 1934 general strike.
>
> This has been a long time in the planning. It is a sort of Custer's last stand of the open shop. The nation-wide sit-down strike of industry and the unprecedented propaganda drive of the National Association of Manufacturers were laying the groundwork all year long. Now the big offensive is on. It is probably the most carefully planned offensive in industrial history and deserves some study. The Red scare has been loosed in unprecedented fury. Seeds of disruption have been planted in the unions. The public has been bombarded with accusations that the unions are responsible for the current depression because investors and promoters are afraid of strikes and thus lack the confidence to go ahead and do business. . . .

Almon E. Roth, president of the Waterfront Employers Association, said:

> Their charges about union busting and an open-shop drive are just propaganda to cover up their violations of the contract by work stoppages they agreed to eliminate. . . . We would rather not have these extraneous issues like communism dragged in to becloud the real issues, which, in our opinion, are to find a way to make collective bargaining work, to establish the sanctity of contracts after they are signed as a result of collective bargaining agreements, and to keep our ships running and our docks operating with men working under wage, hour and working conditions that satisfy them and which their representatives write into contracts.

The Stage & Screen

Drama at the World's Fair

MR. BROOKS ATKINSON in an interesting article in the New York *Times* on the theatrical activities of the coming New York World's Fair makes a plea for the revival of worth-while plays given on the American stage during the last quarter-century. Mr. Atkinson's idea is an admirable one, for with very few exceptions the public never has an opportunity of seeing New York successes after their initial run is extended. Of course some of these successes are given in summer theatres, but as a rule inadequately, and if they could be revived at the World's Fair and in a fitting manner, they would form a splendid addition to the cultural side of that colossal project.

Despite all the criticisms leveled at the performances at the Comédie Française, that theatre does perform worthily the French classics and semi-classics, and the same was true of the German municipal theatres of the pre-Hitler era. In the France of today the public is continually reminded of its dramatic heritage by workmanlike, even if at times uninspired, performances of plays worth reviving. "Happy is the man," wrote Goethe, "who can keep the end of his life a piece with its beginning." Likewise happy is the country which has a drama fructified by the experience and knowledge of its past. And such a drama cannot exist if a people knows only the drama of the day.

It is then to be hoped that Mr. Krimsky, who has charge of the theatre of the Fair, will listen to Mr. Atkinson's suggestion. Naturally he will have his difficulties. The matter of casting is a serious one today in New York. Hollywood has absorbed so many of our players that experienced actors fitted for particular parts are often not at hand, and the fact that the road is practically dead and stock companies confined to those in summer theatres, means that young players have little opportunity to learn their trade, with the result that type casting is now almost universal. And yet if plans are laid far enough ahead it may be possible to train a company of actors and actresses able to present worthily the plays projected.

Mr. Atkinson named a number of plays he would like to see. May I add a few more? There are Eugene O'Neill's short sea plays and his "Beyond the Horizon," Anderson's "Elizabeth, the Queen," Philip Barry's "White Wings," John Balderston's "Berkeley Square," George Kelly's "The Show-Off," Robert Emmet Sherwood's "Reunion in Vienna," George Cohan's "The Tavern," "The Dybbuk," Chesterton's "Magic," Barrie's "The Little Minister" and "The Admirable Crichton," Shaw's "Caesar and Cleopatra." And then we could go further back—to the days of "The Liars" of Henry Arthur Jones, of "Mid-Channel" of Pinero, and of our own William Vaughn Moody's "The Great Divide." These are only a few taken at random from the chambers of memory. And of course there ought to be a Shake-

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speare cycle, not tabloid Shakespeare. These are things for Mr. Krimsky to consider and to consider carefully. If the World's Fair is to give plays at all, it ought to give plays which mean something other than can be found in the commercial drama of Broadway.

GRENVILLE VERNON.

But Who Wants to Take It with Him?

"YOU CAN'T TAKE IT WITH YOU" has a delightful glow about it. The picture, based on the Kaufman and Hart play which was pretty thin Pulitzer Prize stuff, seems more serious and has greater depth in characterization than the original comedy. This is due no doubt to the fact that the movie is not restricted by the limitations of three acts and a single set; but it is also due to the fine direction of Frank Capra, and the good performances given by Edward Arnold, Lionel Barrymore, Jean Arthur, James Stewart, Mischa Auer and Spring Byington. Few changes were made in the play, and it is still the amusing story about Grandpa Vanderhof, the screwy Sycamore household in which every member has the courage to do what he wants to do, and especially about Alice who falls in love with Tony Kirby whose father is one of a long line of Wall Street Kirbys. The Grand Duchess has been dropped from the play and Robert Riskin, the adapter, has put in Mr. Poppins, played by Donald Meek, another inventor who is overjoyed to join Grandpa Vanderhof's mad lilies of the field. "You Can't Take It with You" is pleasantly human and real—an entirely satisfactory comedy.

"Timber-r-r! Look out!" is the cry that runs through "Valley of the Giants" when big, boyish Wayne Morris isn't too busy disposing of hard-fisted Charles Bickford and his gang of crooks who are trying to cheat the homesteaders of their holdings. No matter how you slice it, it's still Peter B. Kyne's old story about the timber barons of 1902 who want to make some quick and dirty money by ruthlessly chopping down the giant redwoods and leaving the area around San Hedrin, California, a wasteland of stumps and underbrush. Claire Trevor, who runs the gambling palace with her partner Jack LaRue, seems at first to be on Mr. Bickford's side of the fence, but the open spaces, trout fishing and Mr. Morris win her over to our hero and his honest loggers. It is interesting to note that even some thirty years before the CCC there were ideas in California on reasonable cutting of trees and reforestation. "Valley of the Giants" with its tough fights, gambling joints, dynamiting of dams, and trains racing to destruction is much in the manner of the old cinema. Miss Trevor's blond beauty, Mr. Morris's ruddy complexion and California's redwoods do very well in Technicolor.

Even the children will consider "Breaking the Ice" pretty soft pap. Its tedium is only broken by Bobby Breen's sweet singing about happiness and the sunny side of things, and by five-year-old Virginia Dare's ice skating. It does have one unusual note, however, in that instead of closing with a grand finale in Madison Square Garden, it finishes up with a plowing scene on a farm in Kansas.

PHILIP T. HARTUNG.

Books of the Day

Law and Change

Cardozo and Frontiers of Legal Thinking, with Selected Opinions, by Beryl Harold Levy, Ph.D., LL.B. New York: Oxford University Press. $2.50.

LEGAL historians have demonstrated that there is a judge-made law distinct from that enacted by the legislature; that the courts do more than simply announce what the law is; that when the courts were granted the power to interpret the law, they tacitly assumed the right to legislate. Justice Holmes admitted as much when he candidly remarked in the course of an opinion, "I recognize without hesitation that judges do and must legislate but they can do so only interstitially; they are confined from molar to molecular motions." Thus it happens that the judicial process is sometimes a law-making process. It is this aspect of the law that is examined by Dr. Levy in "Cardozo and Frontiers of Legal Thinking."

Dr. Levy shows the influence of Justice Cardozo "in the achievement of a more enlightened justice and a more rational and realistic method." The book is divided into two parts. One half is devoted to a critical analysis of Cardozo's views and a brief presentation of the attitudes of contemporary exponents of legal realism. The second half contains twenty-two opinions by Cardozo, twenty-one of which were rendered when he sat in the New York Court of Appeals. Needless to say, these opinions which cover such fields as torts, criminal and business law, wills and domestic relations, are an extraordinary delight to read, even for the layman. Their author was not only a brilliant and subtle craftsman of the law; he was a writer of rare distinction and his prose will surely continue to haunt future generations for whom his opinions may no longer state the law. His writings are evidence that legal opinions need not be the crabbed, the stiff and unlovely things they usually are.

The book is written for the layman and he will find much in it that is especially illuminating. He will see that judges have and can contribute toward the reconstruction of the social order by refashioning the legal system through the opinions presented by the courts. Dr. Levy's suggestions relative to the judicial process are interesting and worth while but he is not always convincing. I am inclined to be sceptical and question the wisdom of his advice when, for example, in the name of functionalism he calls for the "abandonment of those common law rules which were born under a different social order" and which he claims "are now obsolete." It is well to remember that the function of juridical facts is invariably beyond the understanding of any particular age; that even the perspicacious jurist does not perceive the full and entire meaning of the law he expounds and that consequently to amputate from the body of law whatever appears useless and obsolete is fraught with incalculable danger. Tradition when properly understood and utilized is still conducive not only to stability but also to progress. It is naive to conceive of tradition as a deadweight, holding back the onward sweep of history. Justice Cardozo has shown that tradition touched by ethics is revolution; the difference between this and the Marxist type being that whereas the latter is largely destructive, the former is constructive, retaining as it does the tested and accumulated wisdom of mankind. These apparently obsolete rules can be tools for the building of the good society.

JOSEPH CALDERON.

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FICTION

Between Sleeping and Waking, by Dorothy Charques. New York: The Macmillan Company. $2.50.

THE SETTING of this finely imaginative work is a remote and rather eerie English village called Caister Green, which furnishes an appropriately suggestive background for the condition "Between Sleeping and Waking" of the principal character, Agnes Knowles. Agnes has been left by the death of her husband in a state of spiritual and mental twilight where she yearns for something that is neither life nor death, wonders whether it exists, whether she is sane or mad. The chance visit of a young Cambridge graduate, Eric Petersen, leads to a love episode which gives her some temporary grip on reality, but not enough. The entire community seems to live similarly on the borderland of reality, with its sinister madman, "Limey Rogers," its quaint rat-catcher, and its curate whose flock of six faithful churchgoers means much less to him than his herd of goats.

Brighter moments are not lacking, however, as in the love of Petersen for Agnes's saner sister, Mary Tilbury, or the delightful small-talk of the local inn; even in drawing the darkest lines of her picture, Miss Charques's touch is skilfully objective, never morbid. The dialogue is in the best English tradition; the style, vivid but sober, warm without diffusiveness, compensates in generous measure for the manner of narration which is episodic and lacks genuinely dramatic motivation.

ALFRED GALPIN.

HISTORY

European Civilization: Its Origin and Development, by various contributors, under the direction of Edward Eyre. Vol. VI. New York: Oxford University Press. $7.50.

THIS book of 1,624 pages, "The Political and Cultural History of Europe since the Reformation," is the next to last volume of the series accomplished, mostly by Catholic scholars, under the general editorship of the late Edward Eyre. The final volume of the work, still showing Mr. Eyre as director, will appear this fall and thus complete a really major effort of scholarship and interpretation.

The present volume contains a chapter by Father M. C. D'Arcy on "Exegetical Method of History in Modern Times" which explains very well the work and method of modern and contemporary historians and how they differ from older historians, and also what immense difficulties, in the light of good philosophy, historians inevitably must meet. "History does indeed differ from science proper in that it has to deal with tendencies instead of with fixed, determining causes, and as a result the conclusions of history have a degree of certainty suitable to the subject-matter, a degree which is lower than that of biological science. . . . The historian has then a double task. He has to fix on these predisposing causes, and, when that is done, interpret rightly the design of the agents in their choices. . . ." Among the permanent factors or tendencies in history are some which cannot be measured quantitatively in ordinary scientific fashion, although a recognition of this fact can lead to sounder history. First is man: "Now if we do acknowledge in man a soul with infinite aspirations united with a body so as to make up one complete and single being, we are in a position to measure his doings and his culture." Differing from the "Encyclopaedia Britannica," which, accepting complete relativity, recognizes no absolute standards and believes "that each age has its own expression, and in judging each we enter the field of history," Father D'Arcy shows that "we admit a dose of relativity because the spirit is conditioned by the material factors in any age, but philosophy and religion and science are independent of any one culture. . . ."

Conceiving thus the enormous job of historians, seeing that there is no formula for writing history, and that the work is philosophic and artistic as well as scientific, those responsible for this series and this volume have gathered essays of great variety and of an unusually personal character, as distinguished, for instance, from the somewhat institutional tone of so much of the Cambridge histories. "A Chronicle of Social and Political Events from 1640 to 1914," over 700 pages long, has been contributed by the Benedictine scholar, Dom Henry M. Leclercq. It is strictly a chronicle, a compressed guide to the public events which used to make up almost the whole body of history. Causal sequences are difficult to find and major tendencies are hard to trace. The style is clear and enlivened with a certain irony, but in the race through the long period of time, the reader easily becomes confused. It is most valuable as a guide to refer to, to check up on dates and names and facts.

Professor A. E. Taylor presents in this volume another of his excellent and thoroughly digested passages on the history of philosophy. He, of course, is not a Catholic, and it is interesting to find in the chapter which follows his, the second contributed by Father D'Arcy, called "The Decline of Authority in the Nineteenth Century," a criticism of Professor Taylor's belief, expressed in other works, in the constant rôle of intellectual criticism toward any authority, leaving out of account the effect of grace in faith. If these two contributors are marked in the book by disagreement of a most generous sort, there is a rather weird unity between parts of T. Corcoran's "The Education of Peoples since the Renaissance" and W. J. Williams's "Ireland's Place in European Civilization." Both chapters use some of the same material, the same thing word for word. The article on education is as provocative and as constructive history, however individualistic, as anything in the book, and includes a startling and very convincing defense of Cardinal Wolsey which has immense implications in gaging the causes of the Reformation. Ably putting Ireland into the center of European development, Mr. Williams is at times rather hard on the rest of the world. American patriots will react automatically against the statement that "the American Revolution was mainly directed by an aristocratic caste of slave-holders whose grip tightened in the twenty years that also saw the consolidation of Imperialism in France," even when this prepares the way for the contention that "democratic and civic action did not appear in the modern world till the Irish people organized in 1823-1825."

In general, the history seems to keep too strictly from a consideration of America and the rest of the non-European world. America is a fairly important consideration in Dom Leclercq's chronicle, more so in the clear and temperate chapter on "Non-Papal Christianity from 1648 to the Present Day," by the Anglican Archbishop of Brisbane, Dr. J. W. Wand, but the development of Europe might be clearer if the influence of America were made more prominent. Scandinavia is also left more in the backwater than it seems to deserve. The only

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chapter specifically dealing with the American continents is the one on "The Paraguay Mission," by A. Hilliard Atteridge, which, although able in itself, seems a strange one to be in the book and which tends to deny its just rights by treating the Reductions as isolated phenomena quite disconnected from Europe.

Sir Ambrose Fleming's treatment of science is probably too scientific for most historical readers; it is a history of science rather than a treatise on science in the general history of Europe. It reads, however, with great authority, and does not distort in vulgarization the way almost all such efforts do. It incidentally proposes the most difficult possible questions to evolutionists. Joseph Bonsirven's treatment of "The Jews in the European System" is a fitting contrast to currently dominant portrayals of that unique group. The essay on the Catholic Church, by Dr. E. C. Butler, has, perhaps more than any of the other chapters, the tone of a personal essay. It concentrates chiefly on the Papacy and is most valuable in presenting the thought and writings of the recent Pontiffs. Desmond McCarthy's "The European Tradition in Literature from 1600 Onwards" appears most successfully to synthesize the whole period and whole European area. With little apparent violence, the author characterizes and simplifies specific European tendencies and follows their fate at the hands of succeeding generations and artists.

It is to be hoped that the final volume will have the excellences of this one and of those that preceded it, and rather less of apparent disconnectedness and unevenness. And when the final volume appears, one may hope that critical historians of the stature of the contributors will examine the whole work and will be able to evaluate it and guide the reader to it, for that would be only a just complement to the effort of the composition. The final success of the work will be judged by the extent to which it can influence the general historical thinking of the public which now is educated by histories based on a definitely inferior philosophical groundwork.

PHILIP BURNHAM.

MEMOIRS

Letters of Queen Victoria, from the archives of the House of Brandenburg-Prussia; translated by Mrs. J. Pudney and Lord Sudley; edited by Hector Bolitho. New Haven: Yale University Press. $3.00.

THIS is an exceedingly interesting contribution to modern history. It shows us Queen Victoria in a completely new light, as the intimate friend of the Empress Augusta of Germany. As a rule Victoria was an excellent judge of character but she was completely misled as to the character of the Empress Augusta, who embittered the life of her own daughter. Accepting this anomaly, one must recognize that Victoria's attitude toward Augusta was likely to have a good effect on the course of European politics in general, and those of Prussia in particular, and certainly confirms what was said about her at the time the World War broke out, that had she been alive she would have prevented it.

There are certain points which come out quite clearly in those letters, among others the Queen's distrust of Russia, and the Empress's hatred for everything Russian or connected with Russia. This the latter carried to the extent of fearing her son's, Prince Frederick's, visit to Czar Nicholas I at Warsaw might corrupt his morals and intelligence. In reply, the wise Queen warns her friend in regard to her attitude toward Prince Frederick. "I am always afraid of the consequences of a moral clash, should his father strongly recommend something and his mother warn him against it. He will wish to please both, and the fear of not succeeding will make him uncertain and hesitating, and his attempts to do so will train him in falsehood — two of the greatest evils which can befall a Prince."

In general, these letters of Queen Victoria will go a long way to refute the opinion generally prevailing in Germany, that she was a mischief-maker, who tried to set her son-in-law against his father, when in reality she had been exerting all her influence to maintain good relations among the different members of the Hohenzollern family.

For instance, at the time of the famous Danzig incident in 1863, which brought William I and his heir in open conflict with each other, the Queen wrote most diplomatically to the irritated King. And then again later on, when William I tried to prevent his daughter-in-law from journeying to England, the Queen again displayed the tact which never failed her all through her long life: "Our dear children have not been here for the last three years. But indeed, I have no doubt that you will allow me to see our dear daughter more often, if only for a comparatively short time; for you, dear brother, see your own daughter not only every year, but several times every year, and she can come to you at any time. Your loving paternal heart will surely understand that I should not like to be parted from Vicky again for three whole years."

In view of what was to follow her remarks to the Empress referring to the latter's treatment of their grandson, the future William II, sound almost prophetic: "It is really essential that Willy should still remain a child; there is nothing worse or more destructive than treating young people at a very early age, as though they were quite independent and grown up. This especially applies to royalty."

Another important point which comes out in this correspondence is the tact displayed by the Queen when, during the spring of 1875, the world was startled to hear Germany was about to declare war against France. The entire incident was invented by the French Foreign Office, helped by the French Ambassador in Berlin, Viscount de Gontaut-Biron, and the Empress Augusta, who was eager to overthrow Prince Bismarck. But the Queen believed the story, which fact renders the attitude which she assumed the more admirable.

Now that these letters have been published, it would be interesting if the archives of Windsor Castle were in their turn opened for the benefit of the public, and we could read the letters written by the Empress Augusta to the Queen; they would also undoubtedly shed a new light on the events of the world, during the fifty years or so that preceded the great conflict which broke out in 1914.

CATHERINE RADZIWILL.

Submarine: The Autobiography of Simon Lake, as told to Herbert Corey. Illustrated. New York: D. Appleton-Century Company. $3.00.

A TEMPERAMENTAL, red-haired lad of less than fourteen, with a flair for mechanics, put together a canoe of canvas, turned it upside down in Toms River and stood under it with his head poked up into the trapped air; he thus remained for half an hour, timed by a watch he had made of old scraps. This was Simon Lake's first experiment in submersion, and from it stem the undersea

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fleets of the world. As a boy he designed the wooden Argonaut and later offered the finished submarine to the government in competition with the Holland Company's contraption, which would do no more than lunge and plunge like a frightened porpoise.

The Argonaut had proved herself seaworthy and directible, but Lake was beaten in his quest by the lobbyists of his rich opponents, and for decades could not whip the government out of its paid lethargy, not even after he had furnished with submarines the navies of other major powers. In this book he proclaims his resentment toward government officials, technical experts and business men, by whom he was buffeted about so continually that we wonder just what interesting facts the author has left unsaid.

"Submarine," nonetheless, is done in a fine humor and recounts the unique adventures that have filled a long lifetime of inventing, salvaging, working up a successful business and dickering with crafty governments. The submarine, we are told, should not be viewed primarily as a fighting machine, but rather as an instrument for recovering sunken wealth and, potentially, as a cargo vessel much more efficient than our surface ships.

T. O'CONNOR SLOANE III.

The Healing Knife, A Surgeon's Life Story, by George Sava. New York: Harcourt, Brace and Company. $2.50.

"Prince Finnikin and his mamma
Sat sipping their bohea.
'Good gracious,' said His Highness
What girl is that I see?

" 'She surely cannot be
A native of our town.'
And then he looked at his mamma
And set his teacup down.

" 'Dear prince,' replied his mother,
'It really seems to me
As if she looks as if she'd like
A cup of our bohea.'

"So Finnikin poured out the tea
And gave her currant pie:
Then said unto his dear mamma,
'How kind a prince am I!' "

(Kate Greenaway.)

YOU CAN bear smugness when it comes enveloped in youth and enthusiasm such as one expects of a Russian prince who has anonymously "passed through the depths: prisoner, stoker, desecrator of corpses, unqualified demonstrator, stowaway, waiter-student, artist-model, patient," and "emerged temporarily as M.D., assistant surgeon, and a promising young man with the brightest prospects of private happiness and a good career . . . "

Whether he is a Munchausen, an Ossendowski, or a Marco Polo, it would be hard to say. Readers, especially medical readers, who like detective fiction should get good fun out of trying to answer this question for the high spirit of the book is infectious. That the author believes in sterilization and almost in euthanasia and writes like an interne rather than a professor is reprehensible but amusing. EDWARD L. KEYES.

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The Inner Forum

THE DEPARTMENT OF EDUCATION of the National Catholic Welfare Conference estimates that during the school year which has just opened the 10,310 Catholic schools in the United States will enroll 2,542,500 students. Higher enrolments were expected at colleges, universities and high schools, with attendance at seminaries, teachers colleges and normal schools similar to last year's. "Further decreases will occur in the elementary school enrolment." Students in Catholic colleges and universities number 140,000, those in Catholic high schools 300,000, in elementary schools 2,075,000.

The Study Club Committee of the N.C.W.C. has announced its program for the coming academic year. The following monthly topics will be adapted by the Social Action Department for the use of groups in Catholic seminaries, colleges and high schools as well as in Newman Clubs: Catholic Action in General; Education; Peace; The Family; The Catholic Press; Religion in General—Catholic Evidence; Culture and Recreation; The Social Encyclicals ("Rerum Novarum," "Quadragesimo Anno," "Divini Redemptoris") with regard to rural life and city industrialism. According to *Catholic Action* this year's study club material comprises "a wide variety of program suggestions, plus references, outlines, summaries and pertinent literature on the particular subject of the month. In many schools a one-day or a half-day program is held each month."

The National Bureau of Information of the N.C.W.C. has recently inaugurated its program of securing a wider dissemination of Catholic news through all news channels, preparing and distributing pamphlets on questions of the day, defending the Church against misrepresentation in the public press and building up local and diocesan information services throughout the nation.

The N.C.W.C. Publications Office has just announced the issuance of the 72-page, twenty-second edition of its "Civic Catechism on the Rights and Duties of American Citizens." More than 1,800,000 copies of former editions have been distributed, many of them in elementary and junior high schools. It is available in the following foreign languages: Arabic, Bohemian, Croatian, French, German, Hungarian, Italian, Lithuanian, Polish, Portuguese, Rumanian, Slovak, Slovenian and Spanish.

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Hans ANSCAR is a German refugee.

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Most Rev. Robert E. LUCEY is Bishop of Amarillo, Texas.

Jessica POWERS is a Wisconsin poet.

Kurt LONDON is the author of "The Seven Soviet Arts."

Lucretia PENNY is a new contributor to THE COMMONWEAL.

Joseph CALDERON is a book reviewer associated with THE COMMONWEAL.

Alfred GALPIN, formerly of Northwestern University and Lawrence College, will teach French at the University of Wisconsin, beginning this fall.

Princess Catherine RADZIWILL of Russia is an author and lecturer whose latest books are "The Empress Frederick" and "It Really Happened," an autobiography.

T. O'Connor SLOANE III is connected with a publishing firm.

Edward L. KEYES, M.D., is a surgeon and urologist, lecturer and author.

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